

WORLD CALL



—Von Uhde

Christ and Nicodemus

February, 1936

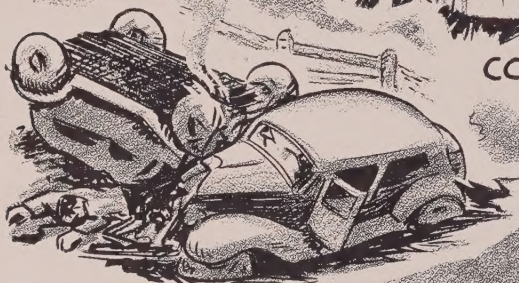
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- ROBERG -

Circulation Corner

December was a busy month in the WORLD CALL office. Thousands of new and renewal subscriptions were received in response to the "Plus Thirty Campaign." For the past 47 months the circulation of WORLD CALL has shown a steady increase. We now have 32,470 paid subscribers. This is a gain of 1,517 during the past twelve months, for which much credit is due our faithful WORLD CALL secretaries. Will we be able to continue this upward trend through 1936? That depends upon the prompt renewal of all subscriptions as they expire from month to month and the number of new friends we gain each month. As you read this splendid report remember that it is within your power to help WORLD CALL grow, and to grow with WORLD CALL.

A year ago in University Church we instituted the practice of providing our new members of the church with subscriptions to WORLD CALL for one year. We are continuing this during 1936. We hope it will result in many new permanent readers of the magazine. Of course the great value is not merely in securing subscriptions but rather comes from the truly Christian benefit our new people will have from reading it. I feel the excellence of WORLD CALL is holding up in a fine way and I wish you success in your editorial efforts.

PAUL E. BECKER.

Des Moines, Iowa

The Frankfort, Kentucky Church has 113 subscriptions to *World Call*. The minister writes:

"We are pleased with the new interest in *World Call* in our church. The coming of this magazine into so many of our homes is invigorating to the religious life of our people. I believe that the contagion of this interest will spread and that the number of subscriptions will gradually increase.—*Hamp-ton Adams*.

World Call in Y. W. C. A.

To the many missionary societies that place WORLD CALL in the local Y. W. C. A., the following will be of interest:

"I am a member of and work in the First Methodist Church of Lincoln, Nebraska. I became interested in WORLD CALL when one day I came across it on the table in the lounge of our Y. W. C. A. After subscribing for WORLD CALL myself I had it sent to some Methodist friends of mine who are much interested in missions."

Clipped from the local newspaper in Mesa, Arizona:

"The *World Call* magazine, said to be the best magazine of its type in print, has been put on the magazine shelves of the library. Those in the city who are not already readers of *World Call* can now find the magazine at the public library.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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World Call

VOLUME XVIII

FEBRUARY, 1936

No. 2

Contents

Editorials	3
Partners in Pruning Shears, a serial, by <i>Velma Lewis Ingraham</i>	16

Articles

The Rediscovery of Evangelism, by <i>Warner Muir</i>	5
A Son of the Confederacy Looks at Race, by <i>O. P. Spiegel</i>	6
A Daughter of the South Looks at Race, by <i>Eula Phares Mohle</i>	7
Christianity's Rivals in Latin America, <i>G. Baez Camargo</i>	9
Our World, by <i>Reinhold Niebuhr</i>	11
Student Volunteers Whither Bound? by <i>Alexander Paul</i>	13
A Workers' Cooperative in China, by <i>Lewis S. C. Smythe</i>	14
Christian Nurture in Evangelism, by <i>C. G. McCallister</i>	17
Pastoral Evangelism, by <i>Clifford Weaver</i>	18
Harvey H. Harmon, Comrade and Friend, by <i>H. O. Pritchard</i>	19
Palmy Days, by <i>Edgar DeWitt Jones</i>	20
Kingdom Consciousness, by <i>C. R. Piety</i>	23
Rip Van Winkle and India, by <i>Mrs. W. B. Alexander</i>	27
Christmas Festivities, by <i>Florine Cantrell</i>	45
A Pilgrimage in Japan, by <i>Marie Jackson McCoy</i>	28
Neglected Monkoto, by <i>Vesta Marie McCune</i>	29
Women and World Highways (Jane Addams), by <i>George Walker Buckner, Jr.</i>	35

News of the World

Grace McGavran Resigns	26
College Notes	30
Peace, by <i>A. E. Elliott</i>	31
Station UCMS Broadcasting	34
Echoes From Everywhere	38
In Memoriam	38
Missionary Register	47

Departments

Personalities, by <i>Fra Edgardus</i>	21
Book Chat, by <i>C. E. Lemmon</i>	22
Social Trends, by <i>James A. Crain</i>	25
All-American Fiesta, by <i>Rose Wright</i>	32
Programs	36
Devotional Study	38
Hidden Answers	39
Helps for Leaders of Junior Groups	40
Receipts (UCMS)	47

The Threshold

Our Cover

Although a poet and a mystic, Fritz von Uhde in religious art was a realist and according to Professor Albert Edward Bailey "presented almost invariably a rationalistic view of religion and the personality of Christ." Unlike other great artists who sought to represent the life and customs of biblical times, Uhde, aside from his traditional portrayal of Jesus, provided backgrounds and characters strictly German that belonged to the time in which he lived. The cover picture, "Christ and Nicodemus," is a good example of Uhde's German imagery. The more one becomes associated with the works of this great painter, however, the more he appreciates "this departure from convention and is able to feel just as truly the spiritual values that he never fails to depict." "Jesus," according to Uhde, "presents a sort of idealistic aloofness that our souls require in one who in his intimate approach to us must be neither German nor Jew, ancient nor modern, but timeless and universal."

—ABBOTT BOOK.

Index and Bound Volumes

Free Index for 1935 WORLD CALL may be secured by writing to this office. Bound volumes for 1935 are now ready and will cost only \$3.00 per volume. Complete files of these bound volumes should be in every church library, and many individuals wish them for their private libraries.

National Preaching Mission

As a united effort to bring about a deepening of Christian faith and life throughout America a "National Preaching Mission" has been launched by the Federal Council of the Churches of Christ in America, to be held for three months during the fall of 1936. A group of at least twelve of the most convincing interpreters of the gospel in Christendom will be assembled, who will go together to more than a score of the major cities of the nation. They will remain for four days in each city, bringing their message not only to popular mass meetings but also to a wide range of other groups and utilizing every available channel for making a pronounced impact upon the spiritual life of the community.

The period which has been set aside for the National Preaching Mission covers the weeks between September 13 and December 9. Already urgent invitations have been received from more cities than it is possible to cover in this period. The committee on arrangements is therefore faced with the necessity of a careful selection. Those cities are being chosen which give the most adequate assurance of such thoroughgoing preparation, through united prayer and united effort, as will serve to bring about a real spiritual awakening.

Temperance Sunday

Two years' experience confirms the worst fears of those who opposed repeal of the national prohibition laws. None of the promises so valiantly made by the "wets" have been kept. The saloon is back—400,000 of them—in spite of the oft-repeated declaration, "The saloon must never return." Liquor has not ended unemployment, prosperity lags and taxes mount. The liquor market has not brought prosperity to the farmer—it was the AAA that saved him from complete collapse. The hungry are still with us and we are spending \$4,880,000,000 to feed them. The bootlegger is still one of our serious problems.

The church is the one agency that can do something to meet the situation. Nothing of consequence can be accomplished in the field of legislation until new foundations of education and moral conviction have been built. The department of Temperance and Social Welfare has been the recognized agency of the churches of the Disciples of Christ for more than twenty years. As a department in the Division of Christian Education of the United Christian Missionary Society it now has far greater opportunities for effective service than ever before. However, it is as dependent upon the support of the brotherhood under this new relationship as it was before. Offerings for Temperance Education on February 16 should be sent to the Department of Temperance and Social Welfare, United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Ind.

Changes at Christian Board

On January 1 Marion Stevenson, who has been associated with the Christian Board of Publication since 1910 as editor-in-chief of the department of church school literature, retired. Few men have been as helpfully engaged in the work of religious education among the Disciples of Christ over a long period of years as has Dr. Stevenson. Coincident with Dr. Stevenson's retirement was that of Barclay Meador, assistant editor of *The Christian-Evangelist*, national weekly of the Disciples. Mr. Meador's connection with *The Christian-Evangelist* covered a period of some forty years. Both men have made important contributions to the brotherhood through their service in the editorial field.

Announcement is made that Glenn McRae is to succeed to the position of editor-in-chief of the church school literature

department of the Christian Board. Mr. McRae's service as professor of religious education at Cotner College, his term as regional religious educational director in Nebraska and Iowa and his more recent years as an associate of Dr. Stevenson all fit him well for this important work.

Another worker coming to the Christian Board of Publication is Herbert L. Minard. Mr. Minard, a graduate of Chapman College, leaves the pastorate of the Curtis Oaks Church in Sacramento, California, to become editor of *Front Rank*.

International Convention

L. N. D. Wells, president; Graham Frank, general secretary; and H. B. Holloway, transportation secretary, representing the executive committee of the International Convention; together with the committee on Time and Place of the convention, have announced that the next International Convention will be held in Kansas City, Missouri, in the new six-million-dollar auditorium covering a city block, October 12-18, 1936.

Year Book

The 1935 Year Book has been compiled and is now ready for distribution. This year marks the fiftieth anniversary of the issuance of the first Year Book of Disciples of Christ. The price of the Year Book is \$1.00 in paper or \$1.50 cloth bound.

Nazi Indictment

After more than two years of service under the League of Nations as High Commissioner for Refugees (Jewish and Other) coming from Germany, James G. McDonald has presented his resignation to the League. Great interest has been aroused by his "Letter of Resignation" which was accompanied by an "Annex" containing an analysis of the measures in Germany against "Non-Aryans," and of their effect in creating refugees. The Letter and Annex are an indictment of the Nazi regime which is more than convincing. Following are quotations from the document:

"Neither sex nor age exempts them from discrimination. Even the Jewish and 'Non-Aryan' children do not escape cruel forms of segregation and persecution. . . . Children are stirred to hate the Jews and the Christian 'Non-Aryans,' to spy upon them and to attack them, and to incite their own parents to extirpate the Jews altogether.

"More than half of the Jews remaining in Germany have already been deprived of their livelihood.

"The growing sufferings of the persecuted minority in Germany and the menace of the growing exodus call for firm intercession with the German Government, by all pacific means."

WORLD CALL

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VOLUME XVIII

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NUMBER 2

Evangelism and a Life Philosophy

A WHOLESOME note is sounded in Warner Muir's article on "The Rediscovery of Evangelism" on page five of this issue. A philosophy of evangelism is, indeed, an imperative need.

Every preacher, every Christian worker, should have a philosophy underlying all his work—and it must be his own. It will include the basic conceptions on which he founds his life. The kind of universe in which we live, man's relation to it, man's worth, God's love, the redeeming power of Christ, the sanity of the Christian way of life—these are items on which he must possess definite, driving convictions.

If these convictions are not his own, his message descends into drivel without vitality or validity. Unless fresh and new, made by himself in and for the here and now, they become formal and lifeless. This, too, is the way spiritual movements too often crystallize into institutionalism and decline and disappear. There is no biological reason why any stock, physical or spiritual, should "run out."

Our evangelistic fervor is the measure of the reality of our religious experience. If we have lived vigorously and daringly "we have a story to tell" and we are on fire with eagerness to tell it. Evangelism is the contagion of spiritual passion and the joy of living.

—I. J. C.

Democracy and the League

THE world situation was not rendered less acute by the abortive attempt of Laval of France and Hoare of Great Britain to effect outside of League auspices a "settlement" which would have amounted to the virtual dismemberment of Ethiopia. That these gentlemen failed is due to the spontaneous outburst of popular protest in their own lands. The net result of the episode is a vastly diminished respect for these statesmen and their imperialistic associates; a hearteningly augmented confidence in the essential integrity of the great French and British democracies, especially of the latter; and a conviction that the League of Nations came through the experience with prestige enhanced. Whether Europe's elder statesmen will it so or not, their constituencies are in no mood for the kind of compromise which will regard the League as an instrument of imperialistic action. Never before in human

history has there been massed back of the machinery of peace such vast reserves of moral purpose.

The Hard Way of Neutrality

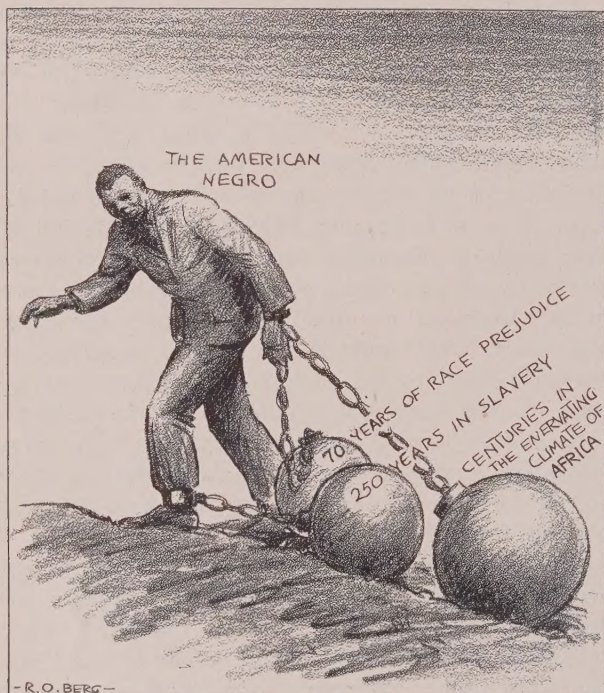
HARD, indeed, is the way of neutrality, harder by far than was supposed by many trusting souls who assumed that with the passage of its neutrality resolutions the American Congress had mapped out for our nation a straight course of strict impartiality from which there could be no deviation which might entangle us in the wicked devices of an unregenerate Europe. But it is not so easy either to disengage ourselves from a world of which we are an organic part or to restrain by resolution American manufacturers' hunger for large and ready profits afforded by selling munitions or near-munitions to belligerents. Exporters lost no time in protesting the suggestion of the administration that they refrain from traffic both in armaments and such near-war materials as motors, metal and lubricating oil for which the Fascist government is ready to pay well.

Righteously indignant, the president of the Standard Oil of New Jersey states that his company has done business with Italy for forty years and is not ready to quit now. Others raise a like hue and cry. Not these alone, but men in the street as well are already saying that it is folly to refuse customers who stand ready to finance the over-time operation of factories long idle.

It is a difficult road ahead. God give strength to the arms of those to whom is committed the well-nigh impossible task of following the straightened way of neutrality. God strengthen, too, the hearts of the American people that as they come to see the terrific price of neutrality they waver not. A worthier way, we believe, was to accept the moral responsibility to which our place in the commonwealth of nations committed to the Paris Pact's renunciation of war entitles us. Not having chosen that road, however, we are powerless to raise our voices in the common council of nations engaged in a concerted effort to avert international catastrophe. At least, let Christian America, while praying for the conciliatory efforts of the League of Nations, support every act of the administration designed to hold us to the hard way of actual neutrality.

Race Relations Sunday

IN KEEPING with the observance of Race Relations Sunday on February 9, WORLD CALL brings to its readers in this issue two presentations of the problems of interracial cooperation, one by O. P. Spiegel of Alabama, the other by Mrs. Eula Phares Mohle of Texas. We are glad that both articles are by representative Southerners, one of the older and one of the younger generation. Too frequently it is assumed by residents of our North that the interracial problem involving white and black is one which concerns chiefly the people of the South and that Southern whites are responsible for the woeful injustice commonly meted out to the



Moving Ahead Anyhow

Negro. Such an assumption overlooks the fact that a mere listing of the scenes of major race disturbances of our generation must not only include but give first place of dishonor to such centers as Omaha, East St. Louis and Chicago, the latter two in the state of Lincoln. It overlooks the further fact that there is at the present no section of the country in which greater progress is being made in the field of race relations than in the South. The two articles previously referred to, illustrate the concern of Christian people of the South with this question. Mr. Spiegel's treatment is the more orthodox and conservative of the two. In Mrs. Mohle's there is a strong note of fine impatience. But both studies are Christian; and what is needed East, West, North, South, is an increasing number of people who will seek a genuinely Christian solution of this problem. Dare we be Christian?

Negro Teachers

AN IMPORTANT phase of the work of the National Youth Administration is that of extending aid which will enable young people from relief families and, in the case of college students, border cases, to continue their education. The N. Y. A. director in a southern state was speaking recently with the state director of adult education concerning problems common to the two agencies.

"Do you know," he began, "the best reports coming to our office—"

"I know what you are about to say," broke in the administrator of adult education. "You are going to say that of all the reports which come to your office those which are the most accurate and in the best form are from Negro schools. It is so with us."

Further discussion revealed the belief that the painstaking care with which Negro teachers prepare such reports is motivated by a feeling that the character of their response will be reflected both in larger opportunity for members of their race and in the increased esteem in which they are held by white people. Such leaders are accomplishing wonders in raising the life standards of a people who have already in the seventy years since the close of the War of the States made a progress incomparably more rapid than that of any other group in all history.

Disciples Peace Fellowship

WORLD CALL has observed with interest the organization of the Disciples Peace Fellowship and the enthusiasm with which it has been received. We can see a distinct place for a movement which is definitely pacifist in character and limited in membership to those who believe in methods that are wholly non-violent. But if the Disciples Peace Fellowship proposes to become an agency functioning among the churches, with a program of administration and promotion, financial appeals and demands for acceptance as an "agency," then we foresee complications.

For many years the Board of Temperance and Social Welfare has been the accepted peace agency of our brotherhood and its recent inclusion in the Division of Christian Education of the United Christian Missionary Society as a department of social education and social action opens the way for larger and more effective service in this field. The Department of Missionary Education has carried a vigorous program of peace education, as has the young people's conference movement.

If the Disciples Peace Fellowship proposes to mobilize the peace strength of the brotherhood back of these agencies in order to make them more effective instruments, it can render a good service. The field is open for groups to organize for fellowship around any subject of common interest, but when they propose to carry programs of administration and promotion into the local church their efforts can only lead to confusion.

The Rediscovery of Evangelism

By WARNER MUIR*

AT THE very time when the best minds are keenly alive to the opportunities now offered the Christian institution to appropriate the world of knowledge and to reshape the social systems of man, the membership of the church lags behind, shirking the responsibility of winning the pagan and the evildoer.

No doubt the criticisms of evangelistic methods are thoroughly justified; but the first need of Christian men today is a *philosophy* of evangelism.

Perhaps the initial change in thinking which must motivate evangelism is a re-definition of the position of man in the universe. The most potent conceptions now abroad can think of man only in peripheral terms. Individualistic idealism exalts him as the mighty lord over all things, the chief end of an evolutionary process. Humanistic realism makes fun of him as a tiny squib of life caught among the gears of huge machine-like forces. From a Christian viewpoint he is neither of these extremes. He is a creature born to promising possibilities who often bungles his chances.

Evangelism, therefore, becomes the process by which the potential in the life of man is realized. "Go and tell John the things which ye hear and see," Jesus said. "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear and the dead are raised up and the poor have good tidings preached to them." By referring to this process of making the potentialities of men into realities Jesus sought to prove to the doubting John that he was the expected Christ. Of course disease, death, imprisonment and poverty are variables over which the individual often has no control. But the New Testament also contains multiplied illustrations which reveal the potential achievement of the individual who is himself to blame for his condition. The Spirit of God has not ceased to plead with the prodigal son to "come to himself," and return to the feast of forgiveness which a loving father has prepared for him. Surely there is an imperishable glamour in the task that draws men from the distressful clay where they are rooted, until they bring forth fruit for eternity.

Such a task must be impassioned. The church still has evangelists who are like Alexander McLaren. A parishioner once said of him: "When the preacher spoke to us it seemed we were being pulled to heaven with ropes tied around our hearts." It is time the laymen began to emulate the passion of these true shepherds.

This passion must be all-engrossing. He who has it will never cease to marvel at its limitless way. "Whenever I go to Oxford," wrote George Whitefield, "I cannot help running to the spot where Jesus Christ first revealed himself to me." But this personal return to the delight of the soul is not enough to fulfill the portent of the gospel. Christianity is a *proclaiming* religion. Its impassioned heralds are restless unless they can make it a *witnessing* gospel.

Yet while he labors as an evangelist in the ruby-colored light of his experience, the Christian must not forget the difficulty of his task. If the witnesses of Christ today made any serious attempt to attack evil where evil men live, their office would not be salubrious. The same persecutions await evangelists today which fell upon the apologists of the second century. Modern cavilers never enter the church. It is childish to shout at them from the pulpit when they remain at home or in their dens, smugly unconscious of their would-be converters. If the church is really in earnest about convincing this age of its sins, let it enter the lists where those sins are now in operation.

To do this means to suffer. If Christianity is to be the victor over communism, for example, more disciples of Christ will have to die for the saving of the world than do disciples of Marx and Lenin. If a Christian wishes to save his comrade from some foul shame, he must be prepared to withstand the mockery, and even the hatred, of that comrade. In this respect evangelism becomes what George Stewart calls "creative suffering for a world."

The lines of Winifred Cook imply the character of this creativity:

But for our loveliness
Give to our keeping thy life's brokenness;
'Tis ours—divinely given—to heal and bless,
And fashion out of human tenderness
A heaven thy soul shall dwell in.

As Christians, we are witnesses—for the most part *unregarded* witnesses—in behalf of God to mankind. And in this sadness lies a greater pleasure. "He who knows what hell is, and to what a height it had risen and how it had overflowed the whole world at the time of the Lord's coming," cried Emanuel Swedenborg, "and with what might the Lord cast it down and scat-

(Continued on page 24.)



Warner Muir

*Minister Christian Church, Marion, Illinois.

A Son of the Confederacy Looks at Race

By O. P. SPIEGEL*

IN AN issue of WORLD CALL of several years ago a writer quoted "a member of our brotherhood, a son of the Southland" as writing thus:

It amazes me beyond compare that Christian people—my people—my church, and all the other churches I know, can be so callous to this tragic situation which the Negro faces today, the most hopeless day he has known since the Emancipation.

Who this "son of the Southland" was was not revealed but his experience and mine are absolutely antipodes.

I know as well as anyone else that Negroes have been lynched without due process of law; they have not received due educational opportunities; the courts have not always dealt justly with them; they have too often been made the victims of economic exploitation. But we have here in the far Southland two classes of Negroes and we have two classes of white people: a high class and a low, ignorant and vicious class, and both the Christian Negroes and Christian white people will tell you that ninety-nine and a fraction per cent of all the mischief done is done by the low, ignorant, vicious class of both races.

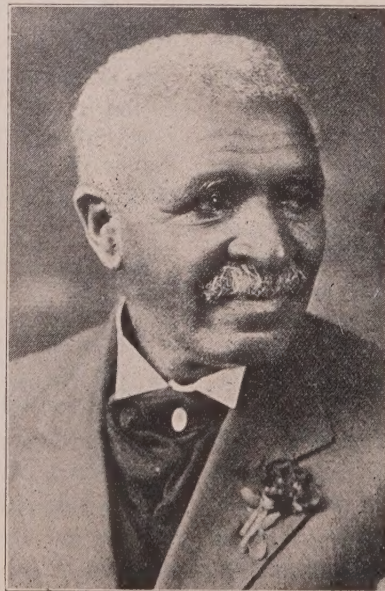
Recently the white people of the South led by Alabama and some of her great editors made a friendly and helpful gesture toward Tuskegee Institute in particular and the Negro race in general in offering to build for them a great agricultural building to cost a half million dollars. Practically every southern daily paper and every minister of every church and every educator and every citizen is behind this great movement.

As chairman of the program committee of the Montgomery Ministers' Association, I suggested that we hold our November meeting at Tuskegee in connection with their faculty and ministers with the topic, "Racial Cooperation." Our ministers unanimously endorsed the suggestion and I went over to Tuskegee to see their new president, Dr. F. D. Patterson, successor of Dr. R. R. Moton who himself followed the founder of the Institute, Dr. Booker T. Washington, all of whom have been my friends. Dr. Patterson was rejoiced at the idea and did all he could to make our meeting a success.

*Son of a Confederate soldier, Disciple minister for half a century, former Alabama state secretary.

About thirty ministers and several of our fine Christian women went over for the day. The chairman of our association and Dr. Patterson presided. Dr. Patterson welcomed us in these words:

"It is a privilege and a pleasure to welcome you to Tuskegee Institute in behalf of improved race relationships. It is a pleasure because Tuskegee Institute from its inception has regarded its broader mission as that of promoting interracial harmony. . . . Dr. Anson Phelps Stokes has aptly described this mission as showing to the white man the best that there is in the Negro and of interpreting to the Negro the best that there is in the white man. There are many possible points of attack for this interpretation, but there is one thing most important—to destroy the fallacies that tend to feed prejudice and racial hate. . . . Moreover, the Negro as a minority group has earned the right to live in such a way that he may work in the interest of humanity. The Southwide Campaign for funds to put an Agricultural Building on the Campus of Tuskegee Institute has just that in mind. It will make for broader opportunity for Negro youth as a result of deepened interracial cooperation and good will. . . . You, a group of white ministers, have an enviable opportunity to mold sentiment for racial cooperation. You have shown your interest and confidence in what the Negro is doing by your presence here today. Because of this you are welcome."



Dr. George W. Carver
Internationally known chemist and agriculturalist, Tuskegee, Institute

After this cordial welcome, Dr. W. D. Agnew, president of Huntingdon College, Montgomery, was introduced and gave an incisive address on "Racial Cooperation" which was heartily endorsed by those present. Following this address several others spoke. Among those representing the Institute was Dr. George W. Carver, the great scientist, about whom my Montgomery paper of this day speaks, stating that he is endorsed by practically every daily paper in the South as being one of the greatest scientists in the history of the world. Several of our ministers spoke briefly as did some of the women who accompanied us. No finer fellowship could have been possible.

(Continued on page 26.)

A Daughter of the South Looks at Race

By EULA PHARES MOHLE*

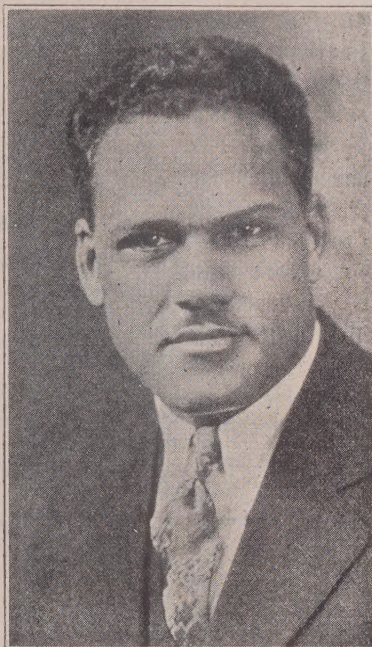
IN ALMOST every southern city, two pictures stand side by side with respect to interracial relationships: one is dark and dismal, the other is full of cheer and hope.

In the former are whites and Negroes disdaining and hating each other. Whites who are seeking to shut Negroes out from jobs and professions, who fear to let them have education higher than the grades, who gnash their teeth every time they see a Negro riding by in any automobile but a battered model T, who laugh derisively when a Negro passes who is better dressed than they, who insist that Negroes must keep their place—at the back end of street cars, in the kitchen, over the tub, in shoe shine parlors, and on grease racks, who look upon all Negroes as something to be used and then shoved aside as soon as possible.

Then, there are Negroes who get together in groups and talk about how they hate the whites, who share with each other little mean tricks with which they have annoyed the whites, who steal from them, feeling justified in taking what they can from such monsters, who jam hard with their elbows in a crowded street, who will risk their own lives to inflict pain on a white person, who distrust every white that tries to be friendly, who hold in esteem only those dangerous whites who constantly bait them with talk about social equality, intermarriage, and what not.

But there is another picture of white and Negro adjustments, and it is the purpose of this paper to reveal it. Because of the writer's intimate contacts with interracial groups of every hue in Houston, Texas, that city will be used as a basis for illustration.

The work of at least seven agencies must be considered by anyone who attempts to discuss human relations between whites and Negroes. Six of these are of unquestioned value in promoting interracial goodwill. The seventh—at least in the writer's experience—is pernicious: *the communists*. They are indefatigable in their labors and show a zeal that should inspire



Dr. Frederick D. Patterson, president of Tuskegee Institute, Tuskegee, Alabama

After seven years in the agricultural department at Tuskegee, Dr. Patterson succeeded Dr. Robert R. Moton as president of the institution, Dr. Booker T. Washington being the only other man to hold that position

the rest of us to greater efforts. They play upon the loveliest of Jesus' teachings: the brotherhood of man. They meet with Negroes in their homes on terms of perfect equality, which makes the average Negro feel that the millennium has almost come. They give the Negro what he has been frantically seeking: Specific recognition by whites of his own equality with them. But communism is also breeding into unsuspecting Negroes its own ideals of slavery, of group rather than of personal worth, of brutality and of sabotage. There danger lies unless other forces give themselves with abandon to making brothers of all men.

The most powerful agency for molding public opinion in any field is *the daily press*. If all leading newspapers of our South would about face in their interracial policies, our people could be led in one-tenth the time to a saner basis of understanding. Not a daily newspaper in Houston will call any Negro citizen "Mr." or "Mrs." in any of its news stories. Such a practice is unheard of. They will use the title "Dr." or "Rev." for a Negro, but no Negro in the annals of Houston history has ever been accorded the common decency of being called "Mr." or "Mrs." in the white daily press except once or twice by mistake. Be that as it may, the press must be mentioned as being an agency that is slowly, almost imperceptibly, leading the mass mind of the South to a newer conception of the Negro race. For an example, a large daily in Houston only recently carried a news story from Augusta, Georgia, the gist of which was that a historical pageant was given there in which whites and Negroes marched side by side. It is quite true that many dismissed the matter by taking for granted that the Negroes were used in the pageant in a subordinate role; but the fact is that the paper left no such idea, that it actually did happen in Georgia, and that it actually was written up in a large Houston daily.

The third agency to be reckoned with is that of *the relief board*. Approximately thirty Negroes are on its

*Wife of a Christian minister, daughter of W. W. Phares, long-time leader of our churches in Texas.

staff, caring, of course, only for Negro cases. Conditions obtaining in Houston relief seem unusually favorable for so large a program. It is true that there is a white chief of all Negro cases, but, even so, it is a mark of happy progress to have indigent Negroes looked after by case workers of their own race. Staff meetings are entirely interracial. There is no segregation when they meet, white and Negro staff members sitting together as co-workers in a vital task. Pay is on an equal basis, determined by experience, education and native ability. The liberal policies of our relief board are due primarily to the persistent efforts of its finest white case workers.

The Settlement Association is a separate unit in Houston. Its staff meetings are also interracial, as well as those of the advisory boards attached to each settlement. Of the six in Houston, two are for whites, two for Mexicans and two for Negroes.

Paraphrasing a bit the words of that little ballad on the old gray mare, *our churches* of the South "ain't what they ought to be." Almost any white church will let a group of Negroes come and entertain them with some spirituals, but they don't want any other type of music from them. They wouldn't think of inviting Negroes to worship with them when some great preacher is to speak. Once in a blue moon, when a large civic program is to be given, or when some financial campaign is to be launched, it will be announced that a few seats at the rear or in the balcony will be reserved for Negroes. Such attitudes are not to be dismissed as representative of a hateful, bigoted people. They emanate from a most hospitable, charming folk who are kind to Negroes but who insist upon their staying in their place.

Fortunately, almost every influential church has in it a small sprinkling of earnest members who are constantly growing in their appreciation of interracial fellowship. Through the work of the Houston Council of Federated Church Women, some excellent Bible teachers from our white churches are going to various Negro churches to conduct Bible classes. This council has also assisted in organizing a federation of Negro church women. The ministerial alliance of Houston is by no means a leader in interracial fellowship, but even that heterogeneous company has made a little headway.

The Young Women's Christian Association is committed fully to the principle that all men are brothers, that equality of privilege is on the basis of individual worth rather than of race and that only as Christian people grow into that consciousness can they share the love of Jesus for all people. It is a joy to sit in the loggia of the Y. W. C. A. and watch the races go by, to see them mingling freely with no embarrassment or condescension or sycophancy.

One of the accomplishments of the Y. W. C. A. in the past year has been to set up standards of household employment for the colored branch of the employment

office. For several years the white office has had such standards, but none at all for the Negroes. Especially during the past four years Negro household employees have been exploited more than ever in the matter of hours and living conditions. In many cases employers have taken advantage of stressful times by cutting off all payment of cash wages and giving only room and scant board. This has been done often even in homes of the wealthy. By a group of hand-picked employers and employees meeting together as an interracial group, a satisfactory basis of minimum standards was obtained. Since that time maids and housekeepers have not been sent out on jobs to employers who do not agree to measure up to them.

We now come to the one agency in Houston that is devoted entirely to the promotion of education in human relations of the two races. Whether the underlying philosophy of *the Houston Interracial Commission* be one of affording protection for the rights of the Negro or of assuming leadership in interracial understanding cannot perhaps be determined in every case, but it is true that at least in this city it has performed both functions—not perfectly, but well.

Some of the accomplishments of the Commission are quite worthy of mention. Through its efforts trained workers have replaced untrained ones in the Negro settlement houses. Conditions in Jim Crow railway cars and in public lavatories for Negroes have been investigated and improved. Colored citizens have been admitted to the city zoo, although they are still kept out of the adjoining park and playground. Local papers have been asked to eliminate dialect in news stories involving Negroes. After a bit of fight from the Commission, a young Negro's death sentence was commuted to life. The group consists of leading citizens of both races and is a body whose influence is generally recognized. It falls far short of doing as much as its mass power could easily accomplish, but with such busy people on its roster, more could hardly be expected. Perhaps among its chief functions is to allow its own members of the two races to sit in a council chamber with perfect freedom of discussion, to get a clearer understanding of the way each member thinks, to air out differences, each race helping the other to a broader comprehension of both racial and interracial problems.

The pledge with which James Weldon Johnson closes his spirited little book, *Negro Americans, What Now?* might well be a challenge to all of us, to rethink our racial attitudes and determine to place them on a Christian level:

"I will not allow one prejudiced person or one million or one hundred to blight my life. I will not let prejudice or any of its attendant humiliations or injustices bear me down to spiritual defeat. My inner life is mine, and I shall defend and maintain its integrity against all the powers of hell."

Christianity's Rivals

In Latin America

From an Address at Student Volunteer Convention

By G. BAEZ CAMARGO*

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SOUTH of the Rio Grande beyond Texas there lies the largest portion of the new world, two million square miles more than the United States and Canada together. This portion is known as Latin America and it is composed of twenty independent nations. Ethically, European and Indian blood mix freely in different proportions.

Historically and socially, Latin America is the result of Spanish and Portuguese colonization. The colonial domination lasted for three centuries and when it was over it left behind deeply rooted feudal conditions out of which the Latin American countries, Mexico in the lead, are just emerging. Latin America is the victim of a bad start.

Religiously, Latin America was handed down the creed of the Conquistadores. Roman Catholicism was the spiritual counterpart of colonial domination.

Against this general background, what are the rivals of Christ in present-day Latin America? There are different trends both in thought and practice that may be opposed, but I will confine myself to pointing out at least five of them which I consider the more important ones.

Halfway Christianity

The worst rival of Christ in Latin America is not Communism, it is the superstitious, compromising and gross type of religion that is commonly accepted under the name of Christianity and practiced by an overwhelming majority of Latin Americans. The more pagan the people are, the more Christ's message appeals to them. But go to people who term themselves Christians, who believe themselves within Christ's fold, but who are really pagan in life and character, and you find yourself running your head into a stone wall.

A few years ago I visited a village church somewhere in Mexico. I found a very strange image of Christ such

as I have never seen before in my life. Its lips were closed tight with an iron lock. I inquired its meaning, and one of the worshipers informed me that it was known as the Lord of the Lock. It was worshiped by people who had some important secret they wanted to be kept or a secret that they did not want to be known. I stood with a broken heart in front of this Christ of the locked lips. It stood there quiet, cold, lifeless, the symbol of Latin-American Christianity. All of Latin America seemed to me to be kneeling before this figure of the silent Christ, as if saying to him, "We will bear the name of Lord of Lock, we will worship thy image, but O Lord, we want you to keep quiet."

"Free Thinking"

"Halfway Christianity" is up to the present day the most powerful rival of Christ in Latin America. But it is not the only one. Under the common name of "free thinking" some cross currents of thought and life confront Christ. It is not a vague, repulsive type. On the contrary it is marked by a discreet and elegant benevolence toward Christ and Christianity. Under the covering of tolerance and equal regard for all religions as good and useful for uneducated people and high respect for the person and teachings of Jesus Christ, there lies a deep and

cold, and in the last analysis, a cruel indifference toward religious matters.

The lack of a serious and deep concern for religious questions has been one of the most remarkable facts of our educated people in Latin America. At their best spiritual problems become nice philosophical and literary subjects for special programs or occasional evening discussion. Once in a while a religious subject is dropped in during a conversation or discussion, but it is usually discarded with some few complimentary remarks.

Religion has never been a vital problem, a burning question, one in which not less than a man's life and destiny are involved. The occasional appearance of



Christ of the Andes

*Secretary of the National Christian Council of Mexico with special reference to the field of religious education. Dr. Camargo's work is related to the United Christian Missionary Society through support from the foreign department and the department of religious education.

W Christ before these suave gentlemen is not with the
O sweeping power of a Savior and Lord. He is admitted
R only as a romantic figure, a delightful dreamer. He
L may be regarded even as a great moral teacher, a kind-
D natured philosopher.

His teachings are considered noble and high, so high and so noble that it is useless to try to live up to them. His was a beautiful but impractical idealism.

Many of these intellectuals are plain atheists, but not of the vociferous, demolishing kind. They are rather ready to compromise. As a gracious concession to Christ, they may even admit him to their literary Pantheon, to be placed as a sort of adornment in their library along with Plato and Buddha. In this capacity they are ready to quote him, but only as a figure of speech.

In the Mexican Bar there was a notorious lawyer who specialized as defender of women murderers, who practically always ended his argument with a masterly play on the sentiments of the jury by telling once and again the story of the Sweet Rabbi of Nazareth who forgave the adulterous woman. And he always won his defendant's case.

If halfway Christianity is a gross falsification of the gospel, this liberal indifferentism changes it into a mild solution. Both of them deprive it of its vital strength, its power of penetration, its transforming drive. If the former makes Christ a silent and lifeless object of superstitious worship, the latter turns him into a literary pastime and a philosophical plaything.

Oriental Philosophizing

Under the general caption of oriental philosophizing a score of slightly different currents of thought may be briefly mentioned. They run under various high-sounding names, but they amount, for practical purposes, to the same thing. All of them are rivals of Christ. The mystical and religious aspirations of many are poured in these empty vessels of high-sounding words of oriental extraction. The outstanding one is theosophy. Theosophical societies are found in practically every Latin-American capital and second-class town.

Two famous oriental teachers, Jinarajadasa and Krishnamurti, have toured Latin America, everywhere gathering large audiences and making fresh additions to their following. The addicts are very active in winning new disciples. Theosophical books have found a distinguished place among the best sellers in Latin America.

"Religion of Science"

A new development which has not gained great strength so far but which to my mind is likely to become more and more powerful, may now be detected in Mexico, in the midst of the present-day drive against religious beliefs. We may call it a "religion of science." It is clearly of positivistic descent, and one has only to remind Comte's celebrated "religion of humanity"

or come down to Professor Dewey's religion without religion.

It is a recognition of man's inborn religious nature, but it endeavors to find an outlet and expression for it outside of the specific religious realm. As it now appears in some young thinkers of Mexico, this expression is to be found in scientific work and truth.

It is a sort of faith in a purely scientific outlook on life as the only basis for a universal creed. Science is made the only criterion of reality. There are no objective spiritual values. Everything that goes under that name has a purely subjective existence and can be fully explained in physiological and psychological terms.

People lacking the sense of the spiritual, usually confine themselves to this negative position. For them science is the supreme emancipator from the gripping power of the religious delusion. Religious feeling is nothing more than the surviving remains of the primitive fears and fantasies of the cave man. Therefore, it has to be unmercifully and radically suppressed.

Atheistic Communism

As the outcome of the more and more generalized disappointment that the traditional Latin-American Christianity has produced, on the one hand and on the other, as a result of the increasing diffusion of Marxist literature, atheistic socialism or communism, is gaining strength and becoming an organized, outspoken and missionary movement. Its influence is particularly strong among students and young workers.

What is it, after all, that makes such a strong case for Communism in the minds and hearts of the younger generation? What is the secret of its powerful appeal? I shall point out briefly three features of Communism that to my mind answer this important question.

First, *Communism has a definite message, a platform of concrete principles, a categorical creed concerning some of the burning questions of our times.* It speaks with self-asserting authority. It acts upon the assumption that it has got hold of the ultimate truth about man and society. Its creed is totalitarian and comprehensive. They have a simple and nonchalant explanation for everything. In a confused, disillusioned, weary world, they come out with a great assertion and fearlessly tackle every human problem.

Second, *the message of Communism sounds a note which has always appealed to the inmost nature of men: social justice.* It is a ringing call to work for a better world. It is a vigorous denunciation of the basic injustice of our capitalistic civilization. It is a message of hope. It comes to the toiling, suffering masses with the vision and promise of social happiness. It sets out to change the world here and now.

Let others explain the world: let us change it, said Karl Marx.

(Continued on page 26.)

Our World

*An Analysis of World Conditions, Presented at the
Opening Session of the Recent Student
Volunteer Convention*

By REINHOLD NIEBUHR*

THE Program Committee in assigning me the topic of "Our World" has asked me in effect to hold the candlelight of the obvious to the daylight of common experience, for what our world is like is more obvious to us today than it was to the generation of students before us. What was hidden has become revealed as all history continues to reveal what had been hidden.

When I think of the fifty years of the Student Volunteer Movement, I remember that these are just the fifty years throughout 1885 to the present in which we gave ourselves in America to a false dream of the possibilities of a Christian nation, imagining that it would be an easy thing to achieve Christian social order and Christian world order, that it was only necessary to preach love a little more charmingly than we had previously done and we would then enter into the Kingdom of God.

Perhaps there is no nation on the face of the earth that has ever been fooled as much as we were fooled in the past five years. We were living on an isolated continent and on a vast one at that, and our economy was continually expanding. There was elbow room for everyone. We, therefore, never knew how sharply life could conflict with life and how difficult it is to keep the simple command, "Thou shalt love thy neighbor as thyself." If we found any difficulty with the neighbors, we heeded the words of Horace Greeley, "Young man, go west."

And so we gave ourselves to all kinds of illusions as to what the world is like. These illusions are beginning to disappear in the heartaches and experiences of contemporary history, and they exist in their full potency only, unfortunately, on the American college campus, which is very frequently a curious museum of eighteenth-century rationalism and optimism in this wintry twentieth century. And there is hardly any place else on earth today except on the American college campus, where people still believe that by increasing human intelligence just a little more and by perfecting the social sciences just a little more we can achieve the goal of an ideal society.

Now, for those of us who are more or less living in the world, we recognize that challenged by our Christ is a world of sin, a world of anarchy, for the world of sin is a world of anarchy. God's world is a cosmos.

The anarchy in which the nations of the world live today with a new catastrophe facing them almost every hour is a symbol of the anarchy of the world as such. We have gone through a world war, we had dreams that that world war would teach us lessons and we would never have another war. And now, only a little longer



Dr. Kagawa, distinguished guest speaker at Indianapolis Student Volunteer Convention

than a decade after that terrible calamity, we face another war. Have you ever had a more perfect symbol of human impotence and the tragedy of human sin than the way in which the nations are drifting toward this next war, everybody hoping that it can be avoided and nobody seeming to know how it can be done?

How similar the life of nations is to the gang warfare of our cities—an anarchy. An anarchy for which no force has been found great enough to coerce this terrible conflict into a new world order. We speak indeed of collective security. We have a League of Nations, but when you analyze very carefully the political facts of our day, you discover that the League is not very much more than the momentary promise of cooperation between England and France, plus the moral prestige of the small nations of Europe. I grant you that plus is a fairly large plus, is about the only thing we got out of the World War but it isn't enough to prevent the next one. The anarchy of the world is as bad as that.

Now, if we try to analyze the anarchy in which the world stands, we can analyze it in purely political and economic terms, and in religious terms, and I should like to do both.

Political and Economic Analysis

All anarchy has specific and secondary causes and all anarchy has a primary cause. If we deal with the matter politically and economically we deal with the special and secondary causes. If we deal with it re-

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ligiously, we deal with the ultimate cause, namely, human sin.

Now, I think we have confused the issues to a very considerable degree, particularly in American Christianity, by refusing to observe these various levels. We have said that anarchy came from greed. How many sermons have we heard preached on that, that all anarchy came from greed!

Look at the situation in our own nation. We began in 1929 when the depression started, with unemployment of something like 3,000,000 people, and since then it has risen to something like 16 or 17 or 18,000,000. Nobody knows exactly how many, since we don't have adequate social statistics.

We take care of a few million of these in various ways—and of all for the time being—with borrowed money, since we are not willing to go far enough to tax the rich in order to keep the poor alive. We postpone that problem from hour to hour and year by year. But it seems this little scheme is going to work because it seems we are going to have prosperity.

It seems the depth of the depression has passed; that we may get the prosperity of 1929 again. But significantly, if we in this nation arrive again at the prosperity of 1929, we will have 6,000,000 more unemployed than we had then, 6,000,000 unemployed! Why? Because during this period of depression, the pressure of competition has prompted us to perfect our machines to such a degree that we can do with six million fewer people; it is that kind of a world in which we live. Created perhaps not by the designed malevolence of any person, but nevertheless the product of our stupidities and our sin, expressing itself finally in a social system that cannot survive.

Now, it is bad enough that each nation should be the kind of nation in which there is constitutional injustice, but unhappily we are so constituted that we try to escape the consequences of our sin, without really getting at the roots, with the inevitable results that we aggravate the consequences, and that is why we live in international anarchy. Every nation produces more goods than it can consume, not because the people aren't there who need food, shelter and clothing, but they haven't the money to pay for those things; consequently every nation is forced to be unconstitutional in its relationships to others—in currencies, warfares, etc. We keep trying to prevent other nations from coming into our markets, trying at the same moment to get into the markets of the other nations. That is the kind of world we live in. That is why we can't have successful economic conferences. That is why we can't have successful disarmament. The enmity, the fears, the mutual recriminations are piling up to the Day of Judgment. And there must be a Day of Judgment for things like that.

Spiritual Analysis

Now, one might, I say, analyze the anarchy of our day in such terms as these political and economic analyses. And we might say the problem which our generation faces, therefore, is the problem of creating a new social mechanism which will establish some basic justice within the terms of technological civilization. But before we go into that problem, let us look at the primary cause of the anarchy of nations and of human life.

The political and economic anarchy of our day is only one form of the expression of human sin.

The mystery of human evil, the mystery of the anarchy in which all human life stands, is really a deeper thing than is recognized in our modern culture.

The self, says one of the Anglo-Catholics, is like an onion. You peel one layer of self off or one skin of self off and there is another skin. You peel that skin off and there is another skin underneath. You peel off skins and skins of self only to find that it is still self, setting itself against God.

When I think of the kind of sin of spiritual pride and pretension one finds in the academic world and in the religious world, I really think sometimes that one can be happier among the vices of the lesser breed without the law. In the world in which we live the tragedy of human existence is not solved in purely moral terms. For that reason it is the tragedy that sin rises with the achievement of human spirituality.

In other words, solving the problem of human anarchy according to its specific causes has not brought us to the solution of the problem of life with its human sin. How can you solve that problem if you stand under the cross? This Christ who is what I am; this Christ who is what I ought to be, but what I am not; this Christ who represents to me all the levels of human life, reaching from here to God—standing in that dimension of life! What is my answer to the problem of life?

While standing in that dimension I will first of all understand the judgments of his strength and I will not have the problems about the meaning of life that so many have. When I look at the cares of the world today, standing under the judgment of Christ, I know that this chaos is not chaos; that the judgments of God are involved in it; that it is inevitable and should be solved; that the world would be meaningless and history would be meaningless if it were not solved.

Let me put this in a very practical question—if the white race, for a practical example—if the white race were to put its sins upon the colored race, would any of us have a right to be alive today? Suppose it had arisen against us, as it would have a right to do by the

(Continued on page 26.)

Student Volunteers Whither Bound?

By ALEXANDER PAUL*



Alexander Paul

THE Twelfth Quadrennial Student Volunteer Convention was held in Indianapolis, Indiana, December 28, 1935, to January 1, 1936. There was a total registration of 2,765; of these 2,295 were college students. Included in this number were 104 students from foreign countries, and 275 students from Canadian colleges. There were 435 colleges from 43 states of the Union and 23 colleges from 8 Canadian provinces represented in the Convention.

These figures are significant. To get 2,300 students to attend a strictly religious convention during a mid-winter vacation is an accomplishment deserving of great praise.

In analyzing these figures, some would doubtless be astonished to learn that out of the 2,300 students in attendance only about 10 per cent are student volunteers. That is, men and women who have signed a card declaring it to be their intention to become foreign missionaries. This compels one to compare this convention with those held in former years. Going back forty-one years to the writer's first contact with a Student Volunteer Convention, the contrast is marked. At that convention of about 2,000 students, almost 80 per cent of the students were student volunteers. It was taken for granted that the addresses and discussions would revolve around the motto of the Volunteers, viz.: "The Evangelization of the World in this Generation." Today with only 10 per cent of those registered in the convention as student volunteers, it would be impossible to have that theme as the only one for discussion. The question can well be raised: Why call it a Student Volunteer Convention? Strictly speaking, it was not such a convention and if that is the case one may ask, "Is there a place for the Student Volunteer Movement today based on the predicate of the motto and methods of the movement of former years?"

One can safely say that for several generations of college students no religious movement has contributed more to Christian idealism on college campuses than has the Student Volunteer Movement. But again we are compelled to ask, "Is there a place for this movement as it is now constituted?" The fact that 2,300 students were in attendance at the convention demonstrates that students are still reaching out for the highest idealism embodied in Christian service. This compels us to ask whether or not these students have been helped to reach this high ideal in this convention. Frankly we must admit that we doubt it.

This gathering was supposed to be a student convention and yet few if any students had any part in it except as listeners. The platform speakers with very few exceptions were older people, speaking the language of several generations ago. Indeed scores of students were heard to say, "They are preaching at us. We came here expecting to be helped in solving the tremendous problems of the present day and they are scarcely being referred to. The speakers are preaching out-moded theories."

Admitting that this may be the attitude of restless students there is, nevertheless, more than a modicum of truth in the statements. In a world cursed with war and economic injustice and exploitation, with the exception of two or three speakers, including some from the Orient, these tremendous problems which are holding the attention of college students were not referred to. No challenges were thrown out to these young people to live and if need be die in the effort to change these conditions. The theology in the addresses (and there was a lot of it) was the theology of former years which makes little or no appeal to the youth of today. Is it any wonder, then, that hundreds of students questioned as to why the speakers did not come to grips with the problems of today and seek a way out? Appeals were made in general terms for the students to return to their campuses and become evangelists, but in the final analysis, evangelists of what? The gospel, of course, but is that gospel to be that of a half century ago? With few exceptions this was the kind of gospel presented by the speakers from the platform.

The bright spot of the convention was the seminars of which there were many. One learned that at least in some of these seminars the students were given a chance to come to grips with the live problems of today. The discussions in some of these seminars, led by men who have kept abreast of the times and who are eager to help solve some of them, were eminently worth while. But there was no committee on findings and no resolutions were brought before the mass meetings, although we learned that some poignant resolutions have been drawn up which will be taken back to a few of the colleges for further discussion. Several attempts were made to get some of these resolutions brought before the mass meetings but without avail. The stu-

(See page 24.)

*Secretary of Oriental Missions, United Christian Missionary Society.

A Workers' Cooperative in China

By LEWIS S. C. SMYTHE*

IN 1919 the People's Institute and the Shanghai Cooperative Savings Bank were established. The Shanghai Cooperative Society, one of the most prosperous, was started in 1922. The first credit society was started by the University of Nanking in 1924. The People's Institute has since become the China Co-operators' Union with the head office at Shanghai and branch offices in the important towns in China.

In August, 1932, there were 2,763 cooperative societies in China of which two-thirds were credit societies (differing from credit unions in that they borrow capital instead of using their own savings), there were 204 producers' societies, 122 consumers' societies, besides various other types. Now there are 9,000 societies (about three-fourths of which are credit societies), with 300,000 members, and a paid-up share capital of nearly \$1,500,000 (Chinese). Banks are back of cooperatives as essential to prosperity and already nearly \$30,000,000 (Chinese) has been loaned by them to rural cooperatives, some of which are sponsored by the banks themselves.

In March this year the first National Cooperative Conference was held at Nanking with 130 official delegates. Cooperative departments or committees exist in provincial bureaus in more than seven provinces. A "cooperative act" was passed in 1934 but awaits detailed regulations for application. Some think that with the strong government promotion the movement is going too fast, because of the shortage of leaders. Nankai University at Tientsin, the Mass Education Movement at Tinghsien, and the Kinchong Banking Corporation at Shanghai are associated in training personnel, developing improved seed, marketing, insurance and warehousing. The University of Nanking is offering courses for training junior organizers and auditors.

In the fall of 1932 a group at Nanking got interested in attempting to apply the cooperative principle to the needs of the 16,000 ricksha men in Nanking. The rickshas are gener-

ally owned by shops which in turn rent them out to individual men for 25 cents a half day of eight hours (shifts change at 2:00 p.m.). The man keeps all he makes over and above his rent.

A survey of 54 ricksha men who rented their rickshas from shops revealed that on the average they made 40 cents a day besides their rent, or \$12.00 (Chinese) per month for supporting a family of four. A study of 14 men who owned the rickshas they pulled showed an average daily earning of 65 cents, but half of that was taken up with depreciation, tax, repairs and other operating costs, leaving a net gain of about 12 cents a shift for men owning their rickshas.

In October, 1933, a group of 12 men was organized into a Ricksha Cooperative Society to which a group of interested people loaned \$792.00 (Chinese) for buying six rickshas, paying first quarter's tax, and building a sheet-iron building. The loan was funded on a four-year basis at 10 per cent interest (commercial rate in Nanking) and depreciation was also on a four-year basis—the average life of a ricksha. The interest was kept at the commercial rate so as to appeal to bankers if the experiment was successful. Each month after paying all fixed and current expenses the balance was divided among the ricksha men who were members on the basis of the number of shifts pulled during the month. The share they had paid on the loan was credited to them as capital stock in the cooperative.

By the end of May, 1934, the society paid to each man \$1.00 in savings returns in cash and credited his account with \$1.19 capital stock. That meant one-sixth of his monthly rent was returned to him besides his own earnings and he received a fifth of his rent back as capital stock. In other words, an 18 per cent increase in each man's income as a result of cooperation. Notice that not a penny was given to them although supervision and training took considerable time.

On the basis of such results the Shanghai Commercial and Savings Bank volunteered to loan \$10,000 (Chinese) to start other



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ricksha cooperatives in Nanking and the Nanking Municipal Government offered to hire a trained man in their Social Bureau to organize and supervise ricksha cooperatives.

This enthusiasm was a little premature because the society had to be modified in form, partly on account of so many men returning to their home villages to help in the harvests. Another more fundamental reason was that before savings returns had been paid five months the canny Chinese ricksha man had seen the fundamental weakness of most workers' cooperatives. If he took responsibility for a ricksha for a full day and sublet it to a nonmember he reasoned he should have the savings return for both of them at the end of the month! That meant when a member went to his home village, the remaining members were not anxious to find a new member to take his place. This difficulty has been met in Europe by paying equal savings returns to all workers, nonmembers as well as members, but giving it to nonmembers as stock until they have the minimum shares necessary to membership. This did not seem feasible at first with the ricksha men but it proved a dangerous weakness.

Another weakness that developed was that the society was organized on the basis of repaying capital stock any time a member had to withdraw. The spring time withdrawals—the accumulation of stock was big to their eyes and practically paid them for withdrawing—made a heavy drain on capital stock which actually was in the equipment and not in any cash reserve. A new start will be made on the basis of stock that is transferable but nonredeemable excepting on call of the society.

This year, because of the difficulties in training and

managing such a cooperative with illiterate men, the sponsoring group has reorganized it on the basis of a Ricksha Cooperative Loan Society. In this arrangement the sponsoring group in effect runs a ricksha *hong* (shop) and rents the rickshas to the men. But at the end of three-month periods all profits are divided among the men and deposited to their account in the bank from which they can withdraw funds subject to certain rules. It is planned in this way to help the men to buy their own rickshas. This is a marked retreat from real cooperative management for the time being but it is hoped that after a year or two a nucleus of men will be so trained and see the operation of the society that they can organize a real cooperative. The Shanghai Commercial and Savings Bank with the help of the Nanking Municipal Government has gone ahead on the basis of the Ricksha Cooperative Loan Society plan.

The ricksha cooperative is only one experiment in an attempt to apply cooperation to the needs of the city workers as well as to the farmers. We are in the process now of organizing a handicraft wool weaving cooperative society in Nanking.

The ricksha cooperative plan could be applied in the United States to any such organization as a taxicab company, but the great amount of capital needed would make it necessary to secure shareholders outside of the membership, preferably preferred stock with no voting rights. Any workers' cooperative expecting to run any form of shop or factory for productive purposes would do well to start on the basis that all workers in the plant would share in savings returns equally with members in order to eliminate the tendency for it to continually become the property of a small group.

Prayer

Prayer is like a spirit
Hovering near our heart
With its joy upsoaring,
Soothing every dart.

Prayer is like a sunset
Which impells the eye,
Opening such vastness
That we outward fly.

Prayer is like a mountain
Towering and steep—
Only by hard climbing
May our vision sweep.

Prayer is like the ocean
Fathomless to sound
But yields to patient searching
Of its depths profound.

Prayer is like a painting
Grand in line and hue—
Before it long we linger
Import to construe.

Prayer is like sweet music
Faint, then crashing near,
Swelling into meaning
To the yearning ear.

Prayer is life and motion
Catching step with God—
Weaving mighty patterns
On our earthly sod.

SARAH ASHBY HEASSLER



Partners in Pruning Shears

By VELMA LEWIS INGRAHAM

THE privet hedge was thick, glossy, and green, and to the passer-by already as smooth as a polished floor, yet John Hamilton was finding in it tiny branches that demanded trimming. It was the best-kept hedge in Toredos for it had two equally ambitious and admiring owners. Technically the hedge separated the Hamilton property from the Bartels property, but in a more definite sense it connected the two homes. Growing on the surveyed line, it was jointly owned and cared for. John trimmed it one week; Carl Bartels watched over it the next. Never did it have the least opportunity to run ever so slightly astray. For its extra special care the two dotting owners had only the week before gone together and purchased the latest thing in a pair of keen-edged, long-handled hedge-trimmers.

It wasn't every fellow with whom a man could jointly own tools, John Hamilton used to say, but Bartels was different. He was a real neighbor. He had proved that time and again. John would never forget certain special proofs—that experience, for example, when the Toredos Machine Shop suddenly closed its doors and John and all the other employees had been thrown out of work. The thought of how many ways the Bartels had come to the Hamiltons' rescue brought a lump to John's throat even yet. Then one memorable morning Carl had sent a messenger hurrying to the Hamilton cottage asking John to come to the Avon shop where he worked. At the time it had proved to be only two days' work for John, but shortly after that it had developed into a permanent position. And so, thanks to Carl's foresight, the two men had become not only neighbors and partners in a hedge, but employees of the same company as well.

Some folks thought one reason the two men got along so well together was that they were so different. John, for instance, was a great talker. He loved to tell about his home, his family, his neighbors, his work. Over and over again he loved to recount his experiences during the war. But Carl was very quiet. No one at the shop had any idea how many children he had nor what his home was like. Only a few men who knew him best knew that he had fought during the war on the German side. Experiences he must have had, as John often suggested hoping to draw him out, but what they were he kept strictly to himself.

John used to say a long time ago that he liked Bartels in spite of the fact that he was a German. There was a time when he had taken a special pleasure in hating all Germans, but time had slowly dulled the edge of that pleasure. Moreover Carl was different. John was justified in hating those fellows. They got his brother. They all but got him. They had him floating around in the middle of the ocean on a six-inch board for three days and three nights. But that, of course, was war. He would have done the same to them had he had the chance.

He stepped back to examine his work. Holding the shears as a rifle, he sighted down the wall of green. Oh, well, that war stuff was about sixteen years in the past. He thought a moment. Next Saturday was the third of the month. Strange, he had almost forgotten it. Next Saturday would be the seventeenth anniversary of that terrible day. The pruning shears snipped eagerly about for something on which to work.

Carl Bartels came slowly down the white back steps of his own neat little cottage, and walked along the gravel path toward John. Solemnly and silently he appraised the hedge-trimming.

"Say, Carl," John called out, "know what anniversary Saturday is?"

Carl studied the heavy red branches of the toyon berry that grew in the corner.

"I know," he said quietly.

John looked up surprised. "O.K. then, what day is it?" he asked.

Carl's eyes did not leave the toyon bush as he answered.

"It's the seventeenth anniversary," he said slowly, "of the day the Germans sunk your ship, drowned your brother, and set you off on a three-day float."

John looked at him quizzically. "Razzin' me a little, are you?" he said smiling.

"No."

"Oh, yes, you are," John went on. "Well, maybe you're right. Maybe I do tell my stories too often. Marge says I do. Johnnie and Betty say I do. And now you say I do."

"No," Carl answered tonelessly, "I don't say you do."

"It's your way of saying it," John insisted. "If

(See page 45.)



Christian Nurture Is Evangelism

By C. G. McCALLISTER*

WHEN most people think of evangelism they think in terms of revival meetings and radical conversions. As long as there is sin in adult life there will be need for instruments which will bring about such conversion. Evangelism in its full content, however, is far more than this. Christian nurture is evangelism.

Religion is not a matter of one department of life; it involves the whole personality. It is the process by which man gains such spiritual insights as will assure him of God's reality. Having found that Something Greater than ourselves and with which we can identify ourselves, we create in our lives such attitudes and activities as make our personalities a unity with the Great Something. This is a process and a development.

Educational evangelism insists that religious certainty and spiritual efficiency are secured experientially. To have certainty of God requires the practicing of the presence of God. We develop loyalty to Jesus by making loyalty a reality in a series of life situations. We know Christian ethics only as we use them in the social order. The ultimate aim of educational evangelism is a process of experiencing God's revelation which results in the unification of the whole of life's activities with these revealed purposes.

THE chief function of the church is to present to individuals the principles of the Christian life. The method is cultivation. The result is the establishing of effective Christian standards in actual life. By a continuing progressive presentation the church perpetuates the message of Jesus in the life and action of each generation.

Each age group in the church is capable of being directly influenced by the educational approach of evangelism. The child religion is largely concerned with the training of emotions. It is natural to develop responses of gratitude to be expressed in obedient conduct and impulses of self-control. The Junior child is beginning to feel the influence of regulation in the home, school, state. To be good is to do that which one is asked to do. God is a lawgiver. This results in a natural desire to give self to this lawgiver. In youth we find attempts to organize personality. There are marks of independence and great perplexity. The great concern is: How can the will of God be ascertained? Later adolescence and adult life are face to face with reality. Disillusionment creeps in. There is a need for a faith deep seated enough to save the day for a permanent religious victory. Thus religion is a changing, growing thing. True, lasting and effective

evangelism is educational. Christianity is always a becoming.

From the Nursery grouping on, there is the possibility of definite evangelism. We will not delude ourselves into thinking that there is no religious experience of self-commitment to God before the tremendous moment of public confession. The instructors in the Beginner and Primary departments will rightly insist that the religious experience of self-commitment to Christ began in those vital, intimate religious moments when there was a realization of a heavenly Father in this great, strange world. Evangelism is not only winning an individual to church membership, it also involves adequate equipment for living the ideals of this membership in the Christian community. Through it Christian personality is achieved. It is the experiential appreciation of Christ and commitment to his way of life.

IF EVANGELISM is an educational process, what becomes of conversion? In all evangelism there must be the element of surrender, but there can be two ways for this surrender. It can be by a sudden "right-about face" or by a process of Christian nurture. Whatever type of form conversion might take it is always, if true conversion, a unification procedure. Too much, revival evangelists have presented this action as a struggling away from sin rather than a seeking after religious unity. Educational evangelism stresses the process of struggling toward righteousness. It is concerned with preventing the wandering so far afield in the realm of morals and ethics that a radical conversion is needed to unify life. In accepting this method we recognize that the religious life is always a going forward. Educational evangelism is always the evangel of the better and nobler life that lies ahead.

The act of public confession must not be relegated to a single act and a single time. It is a gate through which a person passes. The candidate, to be adequately prepared, must have seen that gate many times before he passes through it. He must be familiar with its implications and assured of the lay of the land beyond.

Educational evangelism is committed to the belief that we become Christian personalities by experiential processes. Accordingly there must be a program of Christian training adapted to each age group. If the evangel is presented to all ages, there must be adequate preparation for its indwelling. It is the task of the church to recognize in all groups the capacities for the reception of this evangel. Such a recognition in the church's program of work is educational evangelism or Christian education; better still just sane normal Christian nurture.

*Minster, First Christian Church, Union City, Indiana.

Pastoral Evangelism

By CLIFFORD S. WEAVER*

TELLING the good news of the reign of God is a task which has long engaged the finest talents and capabilities of a multitude of faithful souls. Dr. Charles L. Goodell in his fine little book *Pastor and Evangelism* says "the evangel of the Son of God has long been in the world and the news is both old news and new news." The old story remains constant and enduring. The methods used to make more effective our part in this evangelism change with the advancing days. Methods are always interesting, and it is certainly with a feeling that the plans of another may be used for the glory of God somewhere, that the following are offered.

The First Christian Church of McKinney, Texas, is an average church in an average county seat town of about ten thousand people. Perhaps the church is rather above the average when it is recalled that the writer is now in the sixteenth year of his ministry with them.

Through the years we have made it a practice to introduce all out-of-town visitors to our services. Generally these come as guests of our members and both visitor and host feel honored by the recognition. Guest cards are furnished by our ushers for the name and address, and the signed cards are given to the pastor before the sermon. He then publicly presents the visitors, asking them to stand for a moment of recognition. Thus our members know who our visitors are and where they are seated. If the visitor happens to come near the first of the month he is presented with a little copy of *Today*. This serves as a reminder of the visit at least for the month following. Many contacts for evangelism have thus been made. Often the guests, as well as the hosts and hostesses, have been reached through the friendly approach and cordial treatment of the church at the time of the visit.

Our church has followed the very happy custom of asking the parents of newly born children to come and present them in the house of the Lord at the first opportunity. These have been brought sometimes at one month of age and sometimes almost a year old, depending on the convenience of the parents. The father and the mother bring the child to the communion table. After a few appropriate words by the minister a prayer is offered that the Heavenly Father may guide and bless parents and child. At the same time a little baby-book-

let is given to the child. If possible, the minister places the little token in the grasping, doubled fist of the babe. Not a few non-Christian parents have thus been reached for the Good Confession and many an indifferent one has been restored to the church. There is some miracle of transformation that takes place when with bowed head and heart parents stand up in front of the entire congregation while the pastor prays for them and their babe. Each time, a silent sermon is preached on the sacredness of the family of God.

Another practice followed is the giving of a box of offering envelopes to each new member added to the church. This is done at the time of the new member's reception. No unfavorable reaction has come from this practice and the church is made to appear real and alive and worthy of the cooperation of all the members. There is no waiting for the new member to become acclimated.

At the time a new member is received, a three months' complimentary courtesy subscription to *WORLD CALL* is given. If it is known that the family already receives *WORLD CALL*, some other paper is substituted. In the case of small children it may be the *Junior World*. Should the public giving of a box of offering envelopes seem

to some sensitive souls rather harsh, this courtesy gift cuts off these rough edges. Never yet has the courtesy subscription failed to return a hundred fold to our church treasury. It is not given for that purpose but it works in that manner. Usually these subscriptions are continued by the recipient. He is made to realize that the institution of which he has become a part has a world-wide purpose and program and that probably no other journal or magazine sets forth that program as well as does *WORLD CALL*.

Such plans as the one here outlined do not involve great expense. For such expenditures the McKinney church gives me a regular monthly allowance to be used as I think best, realizing that the pastor has many legitimate expenses belonging to the whole congregation which cannot be publicised.

The above plans only suggest certain points of easy contact usable by any church great or small. May God's guidance be given to all of his witnesses and faithful workers across the world that the fires of evangelism may burn brightly and with fervor during 1936 and increasingly through all the years.

Kingdom Evangelism

In the accompanying article Mr. Weaver refers to the experience of the McKinney church in presenting new members with a courtesy subscription to WORLD CALL. So satisfactory has that experience been that WORLD CALL announces that to such pastors and churches as will make such a gift a definite part of their 1936 program of evangelism we offer the special rate of twenty-five cents for three months with a renewal privilege at the \$1.00 a year rate at expiration of the three-month period. Here is an opportunity for pastors to use this International Magazine of Disciples of Christ to enlist new members in kingdom enterprises.

—The editors.

*Minister, First Christian Church, McKinney, Texas.

Harvey H. Harmon

Comrade and Friend

By H. O. PRITCHARD*

HARVEY HORACE HARMON was born near Auburn, Nebraska, April 25, 1875. After graduating from the Auburn high school he attended Cotner College. From Cotner he transferred to the University of Nebraska from which he graduated with the A.B. degree in 1896. He later took his Master's degree from Butler University. He was married to Pearl Schell on December 25, 1896. To this union were born four wonderful children—Margaret, Schell, Mary and Robert. These with the faithful wife and devoted mother survive. It is a notable coincidence that Dr. Harmon passed away on the 39th wedding anniversary and at almost the exact hour on which their marriage ceremony took place.

He served as pastor at David City, Nebraska, for six years, and at Tabernacle Church, Columbus, Indiana, for three years. His longest and most illustrious pastorate was at the First Church, Lincoln, Nebraska, which he served from June, 1906, to December 1, 1923. On this latter date he came to the headship of the department of promotion and endowments of the Board of Education in which capacity he served for more than eight years. During that period his department succeeded in gathering for our colleges and other brotherhood enterprises more than \$9,000,000 of assets. It was a remarkable achievement, particularly when all the difficulties and handicaps are taken into consideration. Having gathered funds for the National City Christian Church of Washington, D. C., he was called to that pastorate and served from May 1, 1931, to October 1, 1933. On this latter date he accepted the leadership of the Crown Heights Christian Church of Oklahoma City, Oklahoma, a position he occupied at the time of his death.

Such is a brief statement of the major historical facts of this notable career. But they tell little of the character, the worth and accomplishments of this remarkable man. Time and space do not permit the enumeration of his many fine qualities or his numerous achievements. We are compelled to select what we consider some of his outstanding characteristics which deserve special mention and consideration.

First, I would name *his capacity for friendship*. So great was this ability that it amounted to genius. Fre-

quently I have said while he was still living—"Harvey Harmon has the greatest capacity for friendship of any man I have ever known." Furthermore his friendship was genuine, sincere and abiding. Many a time have I been in his study or home and have seen a constant stream of men and women coming to him, seeking advice, help and encouragement. Without an exception, they would go away uplifted, encouraged, and usually with tangible guidance as to the way out of their difficulties.

A second quality was *his unconquerable optimism*. It was this quality which gave him so much power to strengthen and encourage others. He always looked on the brightest side of the picture no matter how dark the other side might seem. He positively disliked any contemplation of the darker colors. It was the sunshine, the roses and the fresh air that held his attention and to which he directed the thoughts of others.

Closely related to these two qualities was another, which was the mainspring of them—*his invincible faith*. He believed un-

questionably in the ultimate triumph of the good, the true and the beautiful. In a letter which he wrote to me under date of December 8, the first letter he had attempted to write after his severe illness, and in which he was seeking to encourage me in my own illness, he said, "Don't give an inch, you are a child of God." And further stated, "There is no place for Pollyanna business in such serious situations, but God is our God and he can do beyond our knowing." While dying, he was uttering a prayer to the heavenly Father for strength and help. He believed that God is real, God is personal, God is a Father to be trusted implicitly.

One funeral service was held at the Crown Heights Christian Church in Oklahoma City, conducted by Dr. Stephen J. Corey, a lifelong friend, and another at First Church, Lincoln, Nebraska, conducted by Dr. Ray E. Hunt, his successor in the pastorate there. He was laid to rest in the beautiful Wyuka Cemetery at Lincoln. Thus has passed from our midst a great leader, a splendid preacher, a superb pastor, a loyal friend, a devoted husband, and an exemplary father—a remarkable Christian gentleman. The influence of Harvey Harmon did not pass with his going from us. In the churches and brotherhood agencies to which he gave himself with such abandon and in the hearts of a thousand friends he will live through years to come.



Dr. H. H. Harmon

*Secretary of Higher Education.

Palmy Days

By EDGAR DeWITT JONES*

PALMY DAYS! How we love the phrase! When are the palmy days of life? At what age, pray, and what experiences warrant the words—palmy days?

I saw a merry group of children romping gleefully upon a lawn. I heard their shouts and laughter. I saw them rolling and tumbling over each other in sheer abandon. They seemed not to have a care in the world. They had no board to pay, no rent to raise, no notes in the bank to meet. Palmy days!

I saw a throng of college students at a football game, bands of music playing, the college colors of the contending teams floating on the air. I beheld beves of college boys and girls, exuberant of health, enjoying life to its fullest, talking and laughing, shouting! Palmy days!

I saw a young couple, vibrant with joy, eyes clear, cheeks rosy, dreaming dreams, and under the spell of love's old sweet song. I saw them lingering on a veranda, a full moon shining overhead, and I heard their low-pitched voices mingle in the popular refrain: "There's a long, long trail a-winding." Palmy days! Palmy days!

I stood in the chancel of a beautifully appointed church. The mighty organ struck up the strains of Lohengrin's Wedding March. A young couple stood before me, the bride in filmy white. I heard them make their solemn vows, "For richer, for poorer; for better, for worse; until death do us part." I saw them leave the church, pelted with rice, and gaily start on their honeymoon journey. Palmy days!

I SAW a modest home replete with love and devotion. It was at evening time and I saw a young husband back from his day's work, the wife busy with preparation of the evening meal. I saw her greet him at the door in love's old-fashioned way—put her arms about his neck and hug and kiss him; and then she took him by the hand and they tiptoed to a crib where a baby lay sleeping. Palmy days!

I saw a man inaugurated president of the United States, amid the cheers of thousands. I saw him stand erect, calm, courageous, confident. I heard him take the oath of office, and saw him kiss the Bible, listened as he spoke his inaugural address, and beheld him poised, buoyant, humble, yet forthright and unafraid. Palmy days!

Are these the only palmy days of life? Must we restrict this phrase "palmy days" to the hours of glowing health, dreaming youth, romantic love, and the emoluments and prizes of life? I wonder!

When were the palmy days of Jesus? Was it at Nazareth where he grew up and climbed so often that high hill and feasted his eyes on the historic landscape and scenic beauties of Galilee? Was it when he sat at ease in the home of Martha and Mary, a look of contentment on his face, the ever welcome guest? Was it that day of days when Mary broke the cruse of precious ointment and the room was as fragrant as the breezes that blow from off an apple orchard in blossom time? Or was it the day of his triumphal entry into Jerusalem, when palm branches were lifted on high, waved in an ecstasy of fervor, while the children sang, "Hosanna, blessed is he who cometh in the name of the Lord"?

PALMY days, indeed, but the palmiest day of Jesus' life, if we are to measure or estimate it by what that day achieved, was the dark day of his crucifixion when he hung on the central cross amid the taunts and gibes of those who nailed him there, and prayed, "Father, forgive them for they know not what they do." That was the palmiest day in human history, day of sacrifice supreme, of victory complete!

And so it has always been in the lives of those whom destiny has called to bear the heavy burdens of leadership. It was so of Washington that awful winter at Valley Forge, when the bitter winds struck cruelly at his thinly clad troops and the great Virginian shared with his soldiers the privations and the hardships, preserving the while a serene and lofty courage such as inspired his men.

It was so when the patient Lincoln carried, all alone, the heavy burden of a nation battling to preserve its unity, a lonely figure, belittled and reviled by those who should have shared his sorrows, forgetting himself and finding excuses even for his enemies.

It was so of Robert E. Lee, who when the terrible war ended bowed with calm dignity to the inevitable, bade his veterans seek peace and support the Union, and refusing a princely salary for the use of his name, took the presidency of a small college and spent his last years inspiring youth to noble ways of life.

It was so of Woodrow Wilson during those harsh and critical years which followed the World War, when broken in body, the victim of hate and rancor, he held his head high, content to wait for the verdict of history. It is so of every high heart who faces seeming defeat with a triumphant trust and superb self-mastery. Such, in truth, are the palmiest days of life and prove the metal of men!

*Dr. Jones is pastor of Central Woodward Christian Church, Detroit, Michigan, and contributing editor of WORLD CALL.

Personalities

By FRA EDGARDUS

FLETCHER SEARS, of Central-Woodward Church, Detroit, has been for fifty years with the Detroit & Cleveland Navigation Company and is now purchasing agent of that concern, a truly remarkable record. Furthermore, he has been a member of the Christian church fifty-five years, has taught the "Alpha" Bible Class twenty-six years, and has read the Bible through thirty-five times. A courteous gentleman always, Mr. Sears has never attended a motion picture show or a theater of any description; he has never played cards or "tripped the light fantastic toe"; nor is he a "kill joy"—perish the unlovely term. He loves a good, clean joke, has a keen sense of humor, is particular about his attire—wears a morning coat on Sunday and snappy looking business suits and a dark red necktie on week days. He is one of the most gifted men in prayer I have ever known—fluent, reverent, earnest, and his diction in public prayer is distinguished and beautiful. Mr. Sears distinctly dislikes publicity, and when he reads this he will wish he might

"take it out," kindly but effectively, upon the writer of this page—no doubt of this.

The outgoing Governor of Kentucky, Judge Ruby Lafoon, is a member of the Christian Church, and his successor "Happy Jack" Chandler was, until his marriage, when he became an Episcopalian. Governor Chandler is a graduate of Transylvania, as is also his private secretary. . . . Governor



Governor Bibb Graves

Bibb Graves, of Alabama, now serving his second four-year term, has been a Disciple since his thirteenth year. He is an elder in Central Christian Church at Montgomery and has served in this capacity for more than sixteen years. . . . Governor James Alred, of Texas, is another Disciple, and likewise Judge Rogers Clay (kinsman of the great Henry Clay) is an active member of the Frankfort Christian Church, of which Hampton Adams is the minister.

At Columbia, South Carolina, resides Mrs. Nellie Mason Miranda, a Disciple of the third generation, whose life is surely on the side of the angels. Long identified with the Travelers' Aid, she has been the helper of many a bewildered and endangered girl. She has served with the Government Welfare and many other social agencies; and at the same time she has im-



Fletcher Sears

parted a vivacious leadership to the life of the Christian church at Columbia and the cause of Christ in the state. Mrs. Miranda speaks with zest, charm and understanding. She is a tireless worker, who loves people—poor, broken, disinherited people as well as prosperous folk, and is the vibrant soul of Christian hospitality.

Judge J. D. Hamlin, Farwell, Texas, was in Transylvania along with Russ Briney, Milo Atkinson, Dick Wallace, Ira Boswell and other celebrities. The Judge is a natural orator and when he was chosen as one of the speakers at the Washington Birth-

day Oratorical Marathon at Transylvania University he achieved what was unprecedented up to then—namely, he declined to submit a manuscript to the faculty for the good reason that he did not have one, and delivered extempore a notable speech on "Immortality." The Judge still orates on occasion and tells with glee his acceptance of an invitation to deliver a memorial at an "Elks Lodge of Sorrow" somewhere in Texas, only to be told just before he arose to speak that "nary a brother has died the past year." Judge Jim spoke just the same, and eloquently, but with a twinkle in his eye and a suppressed chuckle congesting his diaphragm.

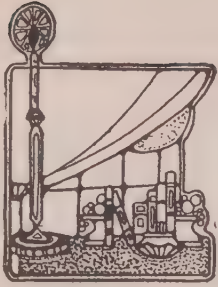
By their great height should you know them: Judge Frederick A. Henry, of Cleveland; Milo Atkinson, of San Diego; S. Grundy Fisher and A. R. Liverett, Indianapolis; W. H. Pinkerton and R. H. Miller, of Washington, D. C.



S. Grundy Fisher

In striking ways, J. Warren Hastings, of University Christian Church, Seattle, and Cleveland Kleihauer, of the Hollywood Church, Los Angeles, Dr. Hastings' predecessor at Seattle, are much alike. They are both large and impressive looking men physically. Both have full, resonant, rotund voices, of immense carrying power; and both are uncommonly good sermonizers.

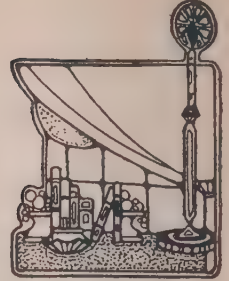
Colonel John L. Shuff, of the Union Central Life Insurance Company, Cincinnati, former postmaster of that city, and a Kentuckian by birth, is a member and office bearer of Walnut Hills Christian Church. He bore in person the invitation to Prime Minister David Lloyd George to speak at the 1919 International Convention which met that year at Cincinnati.



Book Chat

Sermons - Meditations - Ethics - Missions

By C. E. LEMMON*



HARRY EMERSON FOSDICK is our preeminent American preacher. He holds a position today comparable to that once held by Beecher and Brooks. Long before he had become famous as a preacher his writings had been widely read. Until a few years ago his literary production had been largely devotional and theological. It is only in the last few years that he has been publishing his sermons. His latest volume, *The Power to See It Through*, confirms my own high estimate of his preaching. Judged simply and fairly on the merits of his printed sermons he is supreme among American pulpiteers.

These sermons combine many qualities of excellence. They are practical, being centered in human life; they are thoughtful, appealing to the intellect; they are modern, in that they deal with current situations in our present-day world; they are individual in their appeal to the conscience of the hearer; they are social, in that the interpretation of living is phrased in terms of social challenge; they are scriptural, in that they are based upon a biblical premise and use texts with originality and insight; they are definitely sermonic, in that they observe the conventional rules of sermon construction; they are motivated by a deep passion and sincere religious faith that is unequivocal; and with it all they are marked by the most excellent artistic expression. What more could be expected in sermonic literature? Who is there in the American pulpit who combines so many of the qualities of good preaching?

But Fosdick's uniqueness is something more than qualitative. His treatment and selection of themes are strikingly simple and original. Imagine Beecher preaching a sermon on the subject "No man need stay the way he is," or Brooks announcing a sermon on the subject "On seeming as Christian as we are." The title of this new volume comes from his new year's sermon "The Power to See It Through." Instead of being an exhortation to begin the year with good resolutions it is a penetrating analysis of those qualities of character and items of loyalty that enables one to have staying power to see the new year through. It is a notable sermon and when delivered to a congregation must have been dramatic and stimulating.

Kagawa will be crossing the continent on his American visit at the time this is read. One important by-product of the visit of this great Japanese preacher

will be the stimulation it will give to the circulation of his books, of which he has written more than a hundred—an enormous production for a man of his age who is mainly a man of action rather than reflection. *Meditations On the Cross*, containing eighteen sermons on the atonement, is just off the press. It is an unusually simple and straightforward discussion of our central Christian theme. The statement strikes one as being conservative theologically, but differing from the conventional preaching on the atonement in its social and human emphasis. There is an apostolic "tang" to this witnessing for Christ. The language is so vivid and the illustrations so pertinent and striking that the feeling of the preacher is conveyed through the written page. The social courage and prophetic leadership of the evangelist are apparent throughout. Kagawa is not the best speaker in the English language and this book is better than hearing him.

Reinhold Niebuhr has a new book, *An Interpretation of Christian Ethics*. It is another volume of the Rauschenbusch Lectureship on Social Christianity. Dr. Niebuhr continues to be hard reading and it takes a long time to untangle his difficult sentences. He holds the Christian moral standards to be transcendent, above human experience and impossible of fulfillment in human history. We cannot hope to find the reality of the Christian ethic in human experience either in the past or present, nor will we find it in the future. The perfect morality is in the transcendent Christ, the same yesterday, today and forever. The orthodox churches were mistaken in trying to interpret this ideal of Christian perfection in terms of the dogmatism of another day. The liberal churches have been even more mistaken in seeking to identify these transcendent qualities of a perfect ethic in terms of current social progress. In giving the sanctions of the Christian morality to social progress they have failed to see the progress of evil alongside the good. The eternal, transcendent ethic of "perfect love" as shown in Christ is the true reality over and above the shifting world scene. The function of this perfect Christian ethic is to create a tension between the actual and the ideal, between "what is" and "what ought to be." Feeling that it traduces this ideal to identify it with the affairs of men, we are warranted then in frankly seeking the best compromises possible in a world where coercion and strug-

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(Continued on page 42.)

Kingdom Consciousness

By CHAUNCEY R. PIETY*

THE most colossal religious blunder of the ages is the failure of the church to preach and practice the Kingdom of God. After nineteen hundred years the church is divided into denominations with antipathies for each other instead of sympathies. And even these denominations are broken at national boundaries. Many times kingdom interest is sundered by congregational and personal independence and selfishness. A few bleed for God's world kingdom, but the millions of communicants have not awakened to the idea.

The Goal of Christ

The goal of Jesus Christ was to build the Kingdom of God world wide. To Pilate he replied, "Thou sayest that I am a king. To this end was I born, for this purpose came I into the world." Matthew states that he went about preaching the gospel of the kingdom. He commanded, "Seek ye first the kingdom of God and his righteousness." And he taught his disciples to pray for the kingdom to come on earth as it is in heaven.

Even now some respond with, "The Kingdom of God is within you," and you need not worry about other peoples, for you can't take care of everybody." This is perverting the teaching of Jesus. If the Kingdom of God is within us, it will bind all Christians in spiritual unity and make us kingdom conscious. It will send us out to keep the Great Commission and make disciples of all nations. We have a national consciousness and a race consciousness which are mighty; but kingdom consciousness is a dwarf with a befogged vision. This is because the church has neglected the goal of Christ. It has not made the kingdom first, but a side issue.

Two Errors

The present state of affairs is due to two fundamental errors. First, the church has preached a selfish personal salvation. It has been over-individualistic in its emphasis. It has taught individuals that they must comply with certain regulations to save their own souls. It has held up the selfish motive, "Come, save yourselves from hell and gain a heavenly reward." Under such teaching converts have lived for "me and my wife, my son John and his wife; us four and no more." Thousands of them have felt that getting baptized and having their names in the church book made them safe. They have never been interested in supporting the church, or dreamed of God's world kingdom.

Jesus wanted to save the individual, but he began with an unselfish motive, "If any man would come

after me, let him be unselfish and bear his cross and follow me." He said, "He that seeketh to save his life shall lose it, and he that loseth his life for my sake shall find it." According to Christ, salvation consists in losing one's soul in kingdom service. If the church would preach his way, it would hasten his kingdom and his glory.

The second great error of the church is its devotion to building denominational machinery. To an immeasurable degree denominations have worked and spent their money for self-exaltation, self-aggrandizement and self-service. They have built great ecclesiastical machines, and rejoiced to see the wheels go round. Instead of losing themselves in the Kingdom of God, they have been too anxious to triumph over their neighbors. They have walked proudly with men, instead of humbly with God. If the church and the people would be saved, they must busy themselves building the Kingdom of God.

"Thy Kingdom Come"

"Thy kingdom come" is the goal of Christ, and it must be the goal and the prayer of the Christian. No personal or denominational pleas can supplant it. No beautiful ritualism and no elaborate institutionalism can take its place. It is the master idea of the Master of men. It is his social dream for the centuries and the nations. He proposed to build an everlasting spiritual kingdom that should transcend the empire of the Caesars, that should overleap every national and racial barrier and make all men brothers, and unite them for the commonweal. This is the supreme social dream of the ages. It far excels all Utopias. It would build heaven in human lives until the world is full of it.

Nineteen hundred years of preaching, and still the kingdom tarries and missions languish! Think of it! If every professed Christian were really imbued with a kingdom consciousness, we would evangelize the world in one generation.

Homing Ships

She sighed because no laden ships
Had plied her dreary shore;
No tamarisk and ivory
Unloaded at her door;

But now her port resounds all day
With busy sailors' shout;
She found that ships will not come in
Unless one sends them out.

—BESS SAMUEL AYRES.

*Christian minister, Kingsport, Tennessee.

Rediscovery of Evangelism

(Continued from page 5.)

tered it, cannot but declare that all this must have been a purely Divine work."

Unless it can make clear to men the basic agreement between Christian doctrine and Christian ethics, the church cannot hope to advance its cause in this present age. For the first fifteen centuries of Christianity society was concerned to preserve sound doctrine at the expense of morality. The opinion has steadily gained ground that the morality of Jesus may be retained while the dogma may be rejected. Both without and within the church are hosts of people who have a Jeffersonian admiration for the code of virtue of the "Lovable Galilean," and a Jeffersonian dislike for the sacramental quality in his biographies. Poor, miserable half-Christians! They find the Son of God and they believe in his works, but not in him, the Worker.

The public announcement of "Good News" implies more than a request for men to be good. It implies a transformation of the personality through the infusion of the character of the Ideal Person. The apostle to the Gentiles even carried the idea to a degree of literality that taxes the minds of modern church members, and averred that "Christ shall be magnified in my body." By faith in his Savior, Paul was able to live after a manner utterly foolish to the Jew and abhorrent to the Greek.

It is not possible to separate the significance of what was said in the Sermon on the Mount from what was done upon Calvary. Convinced of this, Channing-Pearce, of Oxford, sets forth Christianity as opposed to natural morality. "If the kingdom of heaven is real," he claims, "then the Christian life is justified. If that faith is an illusion, then that life is a folly." Beyond the task of getting people to commit themselves to Christ by public assent, the evangelist has the far more burdensome work of making them "tenoned and mortised" in the granite of positive Christian living.

This leads to a hint as to the ultimate goal of the evangelist. In the conversion of this world men must be dealt with as separate and distinct persons. The single soul is the unit before God. But it is obvious that unless multitudes of persons are willing to think and act from the same spiritual motives, there can be no realization of the kingdom. We often speak of religion as being the whole of life. Carried to its conclusion, the evangelization of men looks to the subjugation of politics, science, industry, education—all of life—to the ideals of Christ.

This does not mean another church-state, such as the popes of Rome carved out of the lees of the Holy Roman Empire by the same un-Christian methods used by the quarreling princes. It does mean that by her very nature the church must strive to control the af-

fairs of the human race. The primitive Christian community held such a governance over its own members, and sought to stretch its walls by evangelistic zeal. The medieval church more nearly approached the ideal than indifferent Protestants are willing to admit. The reformation of Hildebrand was a "conscious effort toward the Christian ordering of society."

We cannot confine our efforts to the bringing of salvation and heavenly peace to one or two, or to a dozen, souls. Those souls must be bound together in a conscious effort to make this world Christian in deed as well as in name. May the day hasten when the children of God shall be heard as "the voice of a great multitude, and as the voice of mighty thunders, saying, 'Hallelujah: for the Lord our God, the Almighty, reigneth!'"

Student Volunteers Whither Bound?

(Continued from page 13.)

dents had no part in the large meetings, which were in complete control of leaders of the former generation. This may have been considered a wise policy owing to the fact that only 10 per cent of the group were student volunteers.

Again with very few exceptions there were no flaming messages from the platform which would cause the average student to determine within himself that he would sacrifice his all for the cause of the regeneration of human society. It is true that no appeal could be made for students to volunteer for service overseas owing to the fact that few mission boards are sending out any new missionaries today, which is all the more reason why they should have been challenged to devote their lives in an endeavor to change society in the homelands, and to see to it that the churches are compelled so to re-evaluate their programs as to give to world mission of Jesus the place it should have in them. With the few exceptions noted there was no interpretation of modern missions made from the platform.

One does not mean to be harsh in one's criticisms, but if the Student Volunteer Movement is to last (and it should) it must bring itself into harmony with the age in which we live and not be hidebound to the program of former generations. This is a constant criticism made by students of the church. Let the Student Volunteer Movement take care that such charges cannot be truthfully lodged against it. There is a place on every college campus for a branch of the movement, but it must interpret the missionary ethic in terms of today, not in terms of forty years ago. There will always be need of missionaries, but they must be men and women interpreting Christianity to meet the needs of today and not those of bygone generations.

Social Trends

By JAMES A. CRAIN*

Two Years of Repeal

ANOTHER cycle of reform has begun" is the dictum of Dr. John Haynes Holmes, pastor of the Community Church, New York City, as he surveys the results of two years of repeal. The warnings of the dries, he says, as to what would happen if prohibition were abandoned have been confirmed down to the last jot and tittle. Every promise of the "wets" has failed or else has been repudiated. We were told, "The saloon must never return," but more than 400,000 drinking places are today operating in the United States under such camouflaged designations as "Cocktail Bars," "Taverns," "Bathskellers" and the like, and are patronized by both sexes.

Drunkenness has increased, as have also crimes of passion. The Keeley Institute is once more doing a good business after the lean prohibition years. Automobile accidents in 1935 numbered 825,000, in which 864,000 persons were injured and 36,000 were killed. A nation-wide campaign supported by the press, by state highway departments, by police departments and national safety councils was powerless to stop the slaughter.

There has been a close-mouthed attempt to blame the whole bloody business on modern high-speed cars, to which automobile manufacturers reply with indisputable evidence that the vast majority of accidents are due not to mechanical failure, but to such human failures as driving on the wrong side of the road, failure to take due precaution at street and highway crossings, faulty judgment in emergencies, and taking dangerous chances—the very type of conduct produced by the use of alcohol. The growing figures of arrests for drunken driving confirm the contention of the manufacturers and place the blame where it ought to lie—at the door of the liquor makers and sellers. (*Christian Century*, December 4, 1935. Travelers Insurance Co., figures released through Associated Press, December 31, 1935.)

Liquor Is Out of Control

The fact of the matter is that liquor is out of control. It is out of control because its manufacture and sale is motivated by a philosophy which makes effective control impossible. As long as liquor is made and sold for private profit and public revenue, present conditions will continue to a greater or less degree. Sporadic efforts may be made from time to time to eliminate or minimize its deadliest features, but there will always be a point beyond which efforts for control will not be tolerated because they interfere with profits to the makers and sellers and revenues to federal, state and other units of government.

One of the chief complications in the present liquor situation is that the traffic provides large profits for those who are engaged in its manufacture, distribution and sale and important revenues for public officials who are caught between growing governmental budgets and a growing resentment on the part of taxpayers against high taxes. It is inevitable that as long as this condition exists legislation for more effective control of the liquor traffic will be difficult to secure. In the choice between human values and money values legislators too frequently take the side of money values—unless there is a large and vocal group insisting upon recognition of the human values. At any rate, it is needless to expect any far-reaching curb on the liquor traffic as long as it continues to provide private profit and public revenue.

How Bad Are Conditions?

That liquor conditions are as bad as or worse than in pre-prohibition days, at least in some places, is indicated by a series of articles which appeared in the *Chicago Herald and Examiner* early in March, 1934, excerpts from which were read into *Congressional Record* by Senator Morris Sheppard. The *Chicago* newspaper has the following to say about saloon conditions in that city:

"Shocking evidence of how Chicago's high-school boys and girls—children ranging from 13 to 18 years of age—are being lured into depravity by saloon keepers, who flagrantly violate the law by plying child patrons with liquor, has been . . . discovered during a fortnight's survey of the city's unregulated saloons. . . . Graphic evidence of the widespread and tragic adolescent delinquency nurtured by liquor was gathered by a special camera. . . . Publication of these pictures would instantly wreck young careers already threatened by the outlaw saloon."

Another picture is given by the same newspaper:

"Sprawled on the floor and asleep at long tables were a dozen young boys and nearly as many girls. Some were obviously 14 and 15 years old. The older ones were 17 and 18. These children were students of Lake View High School. . . . A score or more of couples were locked in tight embrace. Others staggered about the dance floor. A beer stein crashed against the wall. Fights broke out . . . the beer was still flowing.

"Here was a party made up almost entirely of children, a revolting drunken orgy—a spectacle that epitomizes the vicious growth of juvenile delinquency furthered by greedy and unscrupulous saloon keepers, operating under a city administration which ignores the law and popular sentiment calling for regulation of liquor sales." (*Congressional Record*, May 28, 1934.)

Kagawa Comes to Town!

Kagawa has come and gone! Before long he will be in your vicinity, for his seven-month itinerary will take him into every section of the United States and into Canada before he says good-bye to our shores in mid-summer.

It was the writer's privilege to be a member of a small group of sponsors of his tour whom he met informally at Indianapolis on Sunday night, December 29. For two hours he talked with us intimately "off the record." Since what he said was "off the record" it shall not be repeated here. It is enough to say that he pictured to us a Japan totally different from the one we visualize through newspaper reports. There are militarists in Japan, just as there are militarists in the United States. There are also strong men in Japan who believe in parliamentary government, in peace, in cooperation and in brotherhood. Social conflicts are going on there, just as they are going on here. Men and women there struggle to achieve the good life as they struggle here.

His appearance before the Seminar on cooperatives at Indianapolis was a milestone in the progress of that movement in this country. For some months Mr. James Myers, Industrial Secretary of the Federal Council of Churches, has been planning to bring together the leaders of religious bodies and the leaders of the cooperative movement for conference and discussion under Kagawa's leadership. It was originally planned to bring in about 200 persons, but the demand for registrations was so great that the number was enlarged to 300 a week before the Seminar opened and more than 500 were in attendance on the opening day, Monday, December 30. Kagawa indicated a conviction that the foundation for cooperatives is discoverable in the New Testament and showed how mutual concern and sharing of privileges is a fundamental Christian doctrine. These principles he has worked out in consumers' cooperatives, farmers' cooperatives, marketing cooperatives, cooperative credit unions, medical aid societies and hospitals in Japan. Representatives of cooperative organizations in the United States were in attendance and the size and extent of the movement in America was a revelation to many. We predict that the next ten years will see the cooperative movement reach undreamed-of proportions. To that end Kagawa is making a big contribution.

*Secretary, Department of Temperance and Social Welfare.

Grace W. McGavran Resigns



Grace W. McGavran

BORN in India and with a missionary background of three generations, Miss Grace McGavran came to a position in the missionary education department of the United Christian Missionary Society in March of 1928 well equipped for service in that connection.

Miss McGavran is a graduate of Butler University and has her M.A. degree from Boston University. She superintended and edited the correlated world friendship courses for intermediates, "Trails of Discovery" and wrote "Along the Congo." Her Christmas play "The Shepherd Who Stayed Behind," has been used extensively

in America and translated into several other languages. For several years she has edited a department in *Junior World* and provided material for *WORLD CALL*, "Helps for Leaders of

Junior Groups." She has also written courses for the Junior Graded Lessons for the Christian Board of Publication and was author of the course for leaders of the interdenominational Junior book, *Jewels the Giant Dropped*.

For the best interests of her work it has been necessary recently that Miss McGavran divide her time between St. Louis and Indianapolis. She now feels that she wants to make her home in Indianapolis with her parents, Mr. and Mrs. J. G. McGavran, who served as missionaries in India for many years and are now retired, and has resigned, as of January 15th, 1936, her position as national director of children's work and curriculum integration. As a representative of the Missionary Education Movement and other interdenominational committees, Miss McGavran has long felt the challenge of writing for children and young people in the general field, with a view to interpreting the world mission of the church in its new terms to a new generation, and now plans to devote herself to such service. Her colleagues regret to have her leave and will miss her valuable contributions in the advisory councils of the society.

Christianity's Rivals

(Continued from page 10.)

Third, *Communism has an incandescent missionary zeal*. Its followers are ready to lay down their lives for what they believe. They work for their cause tirelessly. They proclaim their message in season and out of season. There is no question which a Communist is not able to turn into a discussion of his burning faith, no occasion which he cannot use as an opportunity to proclaim his message.

There was a time when these three qualities were distinctively the marks of Christianity. Unless present-day Christendom regains this bold approach to the supreme task of changing the world and makes it unceasingly closer to the Kingdom of God, its whole structure will crumble down as a useless and broken thing. The conquering and transforming spirit of Christ will pass over to other people and, like the Israel of old that crucified its own King, its house will be left empty. What a terrible tragedy that would be!

In the face of these great rivals of Christ, some of them within its own fold, Latin-American traditional Christianity is utterly unable to hold the line. It is losing ground everywhere. It is now making the last stand. It has no other weapon than the appeal to tradition and fanaticism. As the case of Mexico has clearly proved, in a revolutionary era it is no weapon at all.

There is only one thing that can stop the advancing waves of anti-Christian movements in Latin America. It is Christ himself. There must be groups of people to whom Christ will be as a burning love, a consuming passion, both for him and for men. Groups inside or outside of the churches that will set out to change the world in the name and in the spirit and in the power of Christ.

In the midst of the social transformation and unrest

that is coming to shake all of Latin America, there is no better opportunity than today for this fearless and sacrificial task. And I want to express my deep conviction that it is Youth that must be in the lead, for it is a task which demands every generous and noble thing for which Youth stands.

Our World

(Continued from page 12.)

law of justice—suppose they would have had a feeling of vengeance against us. They might not have had a right to that, but it would have been natural. Suppose the colored race had risen against the organization of the white race! That we live at all is due to the fact that the processes of God are slow. He is plenteous in mercy and long-suffering in his kindness. To understand judgment, therefore, is to understand mercy. And it is as we stand in this dimension that finally it is possible to achieve some of the love of the cross.

A Son of the Confederacy

(Continued from page 6.)

If readers of these lines would go somewhere and see something worth while and hear what can be heard nowhere else in song or speech let them attend commencement at Tuskegee in the late spring; nothing else like it in all the world. And, better still, join those of us, both white and black, in this great Southland who out of Christian hearts are praying and working for an ever increasing racial cooperation. We who are here do not believe the Negro today faces "the most hopeless day he has known since Emancipation." I do not believe you can find a single Negro among their leaders or a single Christian white man or woman who will take that position. The Negroes are rising and we white southern Christians rejoice with them.

Rip Van Winkle and India

By Mrs. W. B. Alexander*

IT IS quite true that India is seeing many changes, but here at Kotmi we have found a secluded corner unaffected by modern trends. A local Rip Van Winkle would experience very little shock in awaking. The same old customs and costumes would greet him. He would fit into the life of our villages and feel quite at home.

We set out to visit some of these village folk on a sunny afternoon recently. Our objective was a little settlement of Kumhars (potters) but as we hurried along the footpath across the green fields, off to our right we spied two crazy-patch-work tents. That changed our plans temporarily.

"Oh, let's call on them," came eagerly from one of the women as she indicated the women and children who seemed to belong with the tents. Why not, to be sure. They, too, were our neighbors as well as the Kumhars. A little detour brought us around to the tents where we received a cordial welcome. One woman was making a nice basket, one was nursing her baby and the third was just sitting. It was she who ran to get an old bag for me to sit on. True Indian hospitality! We had a happy little visit.

This particular group of Basudev folk have their permanent home in a village not many miles from Kotmi, but much of their time is spent on the road for they are cousins of the gypsies. In the good traveling season they are off to other parts of the Central Provinces where the water buffalo is not used for plowing and hauling as with us. There they buy up whole droves of young male buffaloes and drive them back the long miles to Chhattisgarh where they dispose of them at a good profit. En route, of course, they can ply their regular trade of begging. There are the baskets to sell, too, and a song and dance for those who wish to be entertained. We sang some of our gospel songs. One woman said she never before had heard them. Their men were off begging in nearby villages.

"Do they never work in the fields?" I asked, "nor at anything?"

"No," said the basket maker, sweetly, "there are plenty of men to work and ours don't know how anyway."

Smiles and salaams and we were off again. Another footpath, then a cart road, and, presently behind a clump of trees we found Chindan Tolah, the Kumhar quarter of the village of Sekhua. There is not much to see—a cluster of squat little mud houses, some pits where in season the potters burn certain of their pots, and the pig pens, for these Kumhars belong to the pig-keeping sub-caste.

*Missionary at Kotmi, India, last year; now at Jubbulpore.

Except for one family of sweepers, whose house is slightly detached from the others so as not to contaminate the Kumhars, the whole group are Kumhars. Their scanty living is earned by making earthen pots and tile for roofs.

This is the slack season so both men and women seemed at leisure. Naked and semi-naked kiddies played in the sunshine. Someone placed a cot for us to sit on. Soon there was a little crowd around us to whom we explained that we would like to come every week to teach the children some songs.

"Sing a song now," said one of the women. We sang several gospel songs and talked awhile, interrupted considerably by a man who wanted to take the lead in conversation and discussion.

"See here," he said to the Christian women with me. "We folks don't live like you do. For one thing we have to work for a living so we haven't much time to think about God. Then, you folks have that idea of not marrying girls till they are grown, while we—well, I've just married *that* girl," indicating a girl of twelve or thirteen who sat with her sari half drawn over her face. The man is about forty years old. Later, I asked the Bible women about it.

"Yes," they said, "It is quite true. He is really married to her. It was this way. The girl's parents were in debt to him and unable to pay, so he canceled the debt in exchange for the girl." There had been some reference to the marriage of a mere baby, but my mind was so busy with this one good old-time match that, for the time, I forgot the other.

We left the Kumhar quarter and went on to see some Gond women. The Gonds, members of an aboriginal tribe of India, form a large part of the population about Kotmi. Among their good customs is the practice of adult marriage. We came to the home of a nice little Gond woman whom my companions seemed to know. She invited us into her courtyard, which was commodious and clean. Soon, several other women and children drifted in, including one of the Kumhar women, who had followed us for some reason. There was a little boy of seven or eight with an encouraging smile.

"Why can't he come over to our school?" I asked.

"I would not object," said his mother, our hostess, "but who would look after the goats if he were in school?"

"He would be out by noon and have all afternoon for the goats."

"But what would become of them in the mornings?" she queried.

The question seemed closed, though I still have hopes.

There was a little fellow, a year or so

old, whose abdomen was covered with tiny scars.

"What happened to him?" I asked.

"Oh," laughed one of the Christian women "they have burned his stomach so he can eat corn and cucumbers this season without getting sick." The fact is that practically every baby has his stomach burned shortly after birth and two or three times a year afterward. This wards off all stomach trouble. American mothers might try it! Out here it is done with the hot point of a sickle, but a knife or the scissors might do just as well.

Eventually, someone indicated the Kumhar woman, who sat near the door.

"She's the one whose little daughter has just been married." Then I obtained her story. The daughter, slightly over a year old, has just been wedded to a boy of three. Even I was shocked!

"You must mean they are betrothed," I said.

"No, married," came in a chorus from the women.

"But, why?"

The Kumhar woman explained patiently that they were afraid they might have trouble later on arranging a suitable match. It is all settled now and nothing to worry about. Our Gond hostess grew a bit facetious.

"I hope your daughter keeps her face properly covered before her father-in-law and husband." There was a general laugh for everyone knew that the child's clothing consists of her bracelets and a few charms.

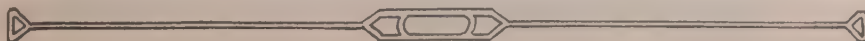
Later, as we passed the Kumhar settlement on our way home, we met a group of little boys.

"Which one of you has just been married?" we asked.

"That's the chap," said a boy of eight or nine, pointing to a round-faced three-year-old. The new husband did not seem much concerned. Later on he will realize that this is the girl with whom he is to live when he is old enough and it won't matter what they think of each other. For better or worse, they are tied together. I am wondering whether these Kumhars have heard of the Sarda Act which makes fourteen for girls and eighteen for boys the minimum age for marriage.

As we neared our own Christian settlement, I was called into a Christian home, where there is considerable trouble over a daughter-in-law who joined the family circle a few months ago. For one thing, she does not listen to her mother-in-law and, for another, she does not keep her head covered before her husband and her father-in-law. Young people get like that, especially when they are sent to school.

Perhaps Rip Van Winkle would see a few changes after all.





Five-storied pagoda, Nikko

THE journey was begun from Asakusa Station, Tokyo, near the temple where the Goddess of Mercy sits enthroned. The students, 162 in all, two classes from the Margaret K. Long Girls' School, stood in formation to be counted before they entered the three cars which were reserved for them.

Shortly, pictures began to form from out the window. Rice and wheat fields with an array of humorous-looking scarecrows, for protection to the tender grains, provided an interesting study. The practice of creating scarecrows is evidently a very old custom because Kuhehiko, the scarecrow god, who "knows everything," is referred to in Japan's early records.

Thatched houses, flaming azaleas, strange-looking boats with straw-covered roofs being poled down the Sumida, the river most famous in Japanese lore, helped to complete the picture spreading over a distance of almost a hundred miles.

Straight, white sheets of steadily descending rain greeted the party at Nikko, but the temples must be visited—anyway—

Who could mind the pitter-patter
On one's cape, does it matter?

For up these steps the Shogun climbed

In shining swords of ancient time,
Winsome consorts in rich brocade
Dazzling in China's precious jade,
Bobbing palanquin wove a spell

*Missionary in Tokyo, Japan.

A Pilgrimage in Japan

By MARIE JACKSON McCOY*

Where their magic tracery fell,
Who could mind the pitter-patter
On one's cape, does it matter?

Nikko, with its meaning, "sunny splendor," is a place where art, nature and religion unite in harmonious oneness. The holy Mount Nantaizan, the River Daiya with its restless, rhythmic fall, the towering cryptomerias, gigantic, symmetric and beautiful, which contrast sharply yet soften the vivid red of the temple roofs, shrine gates and pagodas, are all alluring to every pilgrim.

Numerous carvings, sculptured wood images, treasures consisting of gold-lacquered chests, sliding paper doors of famous paintings, exquisite coffered ceilings, the resounding of the booming temple bells, the chant of priestly litanies, the air fragrant with curling incense, the wonderful richness of interior conception, make a setting of overpowering beauty and charm.

The ride by bus and cable car to the famous Kegon Falls, where sometimes the forlorn are lured to a sentimental death, led through a marvelous panorama of mountain scenery. The end of the trail led to Yumoto, a small hamlet 5,000 feet above sea level, noted for its trout fishing and its sulphur hot springs.

The spacious room allotted to the five lady teachers was located above the entrance of the hotel, looking out upon the lake and the snow-capped mountains. On the floor on the *tatami* (floor mats) were large silk *futon* (cushions) and a low tea table. At one end of the room in a *tokunoma* (an alcove) hung a large scroll

painting (*kakemono*), (literally a hanging thing), and beneath it stood two small, bronze replicas of Daikoku and Yebisu, the patron saints of wealth and fishermen. The significance of these symbols is not difficult to guess. Beside the Place of Honor (*tokunoma*) stood—woman's complement—a large mirror of light, mottled wood.

When the teachers had seated themselves upon the cushions, Professor Hirai, president of the school, made an unostentatious appearance. A hotel maid, attired in the usual style of dress and hair arrangement, entered with a box of fire and proceeded at once to serve tea and slabs of black *yokan* (sweet cake).

A little later the students and teachers were ushered to the hot bath, each group to its particular section. The bathtub consisted of a square cement box, sunk in the floor, from whose sides the bubbling, spurning, hot sulphurous water gushed forth. The effect of this bath was most soothing and refreshing.

Coming back to the room, a maid was found arranging tiny low tables for each guest, on which were grouped portions of soup, three kinds of fish, vegetables and pickles. From the center of the room the maid sat, serving each one with bowls of hot rice.

Then came time for the four teachers who were sponsors for the classes, to lead the girls in evening meditations and wishes for "sweet dreams."

At three o'clock, when quiet was well spread over the place, a chorus of gay, young voices pierced the early morning stillness. It successfully awakened sleepers from the dignified teachers to the inn-keeper himself.

The early departure from the hotel that morning was in accordance with Japanese etiquette. It was evident that sufficient tips had been given because gifts of towels and postcards were reciprocated at once. So each one slipped into her shoes and told the proprietor how good his meals had been and that she very much wished to come again.

Upon reaching Lake Yumoto the group tarried by its edge while Professor Hirai led in the early morning devotions from John 21:4, after (See page 43.)



Margaret K. Long Girls' School students at the foot of Kegon Falls, Nikko

Neglected Monkoto

By VESTA MARIE McCUNE

TOO often it would take a combination picture of "The Little Red Hen" of the nursery tale and "The Old Woman Who Lived in a Shoe" to typify an ordinary mission station. Seldom, indeed, are staff and resources adequate for the needs which must be met. Sometimes, even, the cupboard is bare and many an opportunity has died while Missionary Hubbard has been searching for more food to keep it alive.

Often, when we members of the Lotumbe staff have been awed by the stupendous task before us, there has flashed before my mind's eye the memory picture of a little hen I once saw trying to shelter forty young chickens from a sudden down-pour of rain. Her wings were spread out like a circus tent with frightened, crying chicks crowding in from all sides. Many, without the least protection from the shower, were weeping, stiff with cold, and would have died had help not come in time. Others beneath the too broadly spread wings were nearly as sadly bedraggled, for feathers stretched so far must perforce be too thinly spread.

Were Lotumbe speaking in the language of the Master's homely, vivid parable, you should hear her cry: "O Monkoto, Monkoto, that beggeth for preachers and crieth out for salvation in Christ, how constantly do I try to gather thy children together, even as a hen gathereth her own brood under her wings, but I cannot." It is too far for her to reach. Even with the tips of her wings she cannot hover them all. The territory for which Lotumbe is responsible stretches three hundred miles southeast from the Bolenge field and averages eighty miles wide. It is half as large as the state of Indiana. On the northeast lie the fields of Monieka, Wema and Mondombe, and on the south is a broad Baptist territory. But none of these nor any other Protestant mission is able to share our responsibility. It is Lotumbe's task and hers alone. For many years we hoped to be able to open a new station in the upper half of this field, but that has not yet been possible, so every year two trips, two hundred and more miles up-river, must be made by Lotumbe missionaries to lend some encouragement, advice and love to the poorly trained but earnest evangelists who try to shepherd the field.

This time the trip is being made by Miss Ruth Musgrave who has just returned from furlough. She, with the help of Captain John Inkima, will spend two months or more teaching, preaching, and in all possible ways helping to strengthen the work in this far distant field. Even so, they will be able to visit only the larger villages along the river and their work will have to be almost exclusively with the evangelists who will gather together in five different centers for a few days of instruction and uplift.



Mr. and Mrs. H. C. Hobgood, Katherine, Ben and Newell. Two older sons, Robert and Burnett, are in school in the United States

Not long ago I heard a missionary remark that he had visited every village in the territory for which his station is responsible; furthermore, that it is possible for that station staff to make personal visits into every village at least once a year. Indeed, unless that is possible, we cannot expect to influence our field as it should be influenced for Christ. But there are many villages in Lotumbe's field which never have been visited by a missionary, many more which have been visited not more than once or twice in twenty-five years, and very, very few which have averaged one missionary call a year since the station was established.

We at the station feel constantly the handicap under which we labor. Sometimes we even wonder if it would not be better to leave the upper half of the field and not pretend to evangelize it. But even if that were the wise thing to do, how could we bring ourselves to forsake entirely that vast throng that yearns so eagerly for the light which is Christ? So we continue to do the best we can, still hoping that sometime, before it is too late, reinforcements will make possible the opening of that new station which through all these years has been so desperately needed. Constantly the people of that territory are pleading with us: "Send us our own missionary. We need someone to live among us until we learn the gospel. Lotumbe is so far away!"

Perhaps the man who has felt most keenly the weight of this double task at which Lotumbe has so patiently labored, is H. C. Hobgood, who for nearly twenty-

five years has been a missionary at Lotumbe. Last spring he made the long trip overland by bicycle and on foot and returned down river in a native canoe. A year earlier Mrs. Hobgood and their three children went with him on the difficult up-river trip so that she might help to conduct the too-brief schools for evangelists.

Last spring when Mr. Hobgood returned to the station from his three-month trip to Monkoto he brought twenty pupils to enter the station school. So eager are these upriver folk for education that they are willing to come far from their homes to study in Lotumbe, knowing they may not be able to return home for three or four years. Many of them are two or three weeks of travel time from home. That, for them, is as far, farther indeed, than the distance from America to Europe is to us. If they are willing to make such sacrifices in order to attend a mission school, how can we deny them the privilege? Yet every year many are refused permission to come because, if you please, a hen cannot scratch up enough food for too big a brood.

Many years ago, when Mr. Hobgood was a new missionary, not yet familiar with the Lonkundo language in which he is now a recognized authority, he made his first long, hard trip into the upriver field, going with a senior missionary, Ray Eldred. Most of you who read these lines will remember how Mr. Eldred met his death, literally worn out by the strenuous march.* Ever since that time, Mr. Hobgood and his fellow-workers have tried to advance the cause for which Mr. Eldred laid down his life. Twice each year the long, hard trip has been made either by river or through jungle and forest by difficult footpaths. Hundreds of Christians are there but other hundreds have not yet heard the Good News.

We cannot ask you now to send us men for a new station. But, fellow-workers in the homeland, we entreat you to strengthen the feeble staffs of our sister stations in this hour of crying need. At Monieka, Wema, Mondombe, Bolenge, Coquilhatville and the I. C. C.** today there is dire need of new workers. Lotumbe is the only station in our Congo field today with more than one man. Even Lotumbe, which at the moment is more favored than her sister station, has a staff sufficient only for her local field, and still Monkoto looks to us for light.

From home must come new missionaries and funds for their travel and support, for this is an hour of crisis in Africa. Our Congo friends are begging for the Light. Should America fail them in this hour, who can stand before the Lord and say, "I have done what I could"?

*Hensley, A. F.: *A Master Builder on the Congo.*

**Institute Chrétien Congolais, or Congo Christian Institute.

Colleges Enter New Year

Butler University Indianapolis, Ind.

THE eyes of the religious world were turned on Butler University December 27, 28 when the fifth national conference of theological students was held on the Indianapolis campus. Students from the leading theological schools and seminaries in the United States and Canada attended the two-day sessions. There were more than 200 registered, plus an additional 100 laymen and ministers who were interested in the event.

Many of the world's Christian leaders spoke during the two-day session. Outstanding were the addresses of Dr. William Temple of London, Archbishop of York and Primate of England; Dr. T. Z. Koo of China, prominent Christian leader of the Far East; and Richard E. Roberts, moderator of the United Church of Canada.

Important visitors at the conference included Dr. T. D. Owen, Archbishop of Toronto and Primate of Canada.

Dr. Frederick D. Kershner, head of the Butler college of religion, acted as host for the conference. Gardiner M. Day of Williamstown, Massachusetts, was general chairman for the event.

Butler University students recently played Santa Claus to needy families of Indianapolis and community. Through the annual Christmas cheer campaign conducted by the *Collegian*, campus paper, Butler students contributed 3,364 articles of clothing and 1,491 cans of food for indigent families.

Largest contribution to the campaign was made by the Sigma Chi fraternity. The organization was awarded a cup for its generosity during the campaign. Distribution was handled by the regular Indianapolis relief agencies.

Food was donated in cans ranging from one gallon to half-pint sizes. One contribution included over 400 pounds of dried beans.

Ministers, church speakers and other interested laymen are enrolling for special courses in biblical interpretation and speech technique which will be conducted at the Arthur Jordan Conservatory of Music in Indianapolis January 12-18 by Miss Marjorie Gullen of London, international authority. The conservatory is affiliated with Butler University.

Miss Gullen will deliver special series of lectures of interest to ministers, Christian workers, Christian Science readers. One of her main series of talks is entitled "Biblical Interpretation."

Professor Ross J. Griffith, instructor in English Bible at Butler University, has been granted a leave of absence for the spring semester to complete work on his Doctor of Philosophy degree at Yale University. He will resume his duties at Butler next September.

Professor Griffith is doing his doctorate in archaeology. He spent a year in

the Holy Land studying the archaeology of that region. His doctor's thesis is entitled: "The Archaeology of Gezer."

Eleven members of the Butler faculty attended national educational meetings during the Christmas holidays. They traveled to New York City, Washington, D. C., Chicago and St. Louis, for academic and scientific sessions.

Drake University Des Moines

Drake University conservatory of music presented Handel's *The Messiah* over the NBC network on December 16. The broadcast originated in the KSO studios by remote control from the Drake University lounge, and was carried by stations from coast to coast and Hawaii.

Dean Herbert Gould, dean of the college of fine arts, was in general charge of the production and Edwin Barrett, director of the school of radio, arranged the broadcast. Professor Stanford Hulshizer directed the chorus in the oratorio, and Professor Antony Donato conducted the symphony orchestra.

The cast included 184 students, from the fine arts colleges.

"The York Nativity," a costume play based on the story of the birth of Christ, was presented by the drama department on December 19. A mixed chorus and the string ensemble provided the musical background for the play.

The play was open to the public.

Culver-Stockton College Canton, Missouri

Christmas vacation started at Culver-Stockton College Friday, December 20, and ended Monday, January 6, 1936. In keeping with the custom of the past a formal Christmas dinner was given at Culver Hall on the evening of December 17. The annual Christmas play, *The Ninth Guest*, directed by Miss Lila Mary McRae of St. Louis, and William Sener of Chicago, was presented on the evening of Thursday, December 19.

The annual football banquet was held Thursday evening, January 9, in Culver Hall at which time twenty-one members of the 1935 football squad received sweaters. J. R. Henderson of Monroe City, Missouri, and Harvey Dickinson of Browning, Missouri, were elected honorary co-captains for the football season just ended.

The choruses of the college, under the direction of Professor Steven Williams, gave their annual production of *The Messiah* in the Christian church at Canton, Sunday evening, December 15. A large audience of townspeople and friends of the college were present to hear the musical organizations present the finest program of the year.

The first semester closes January 24. In many respects it has been one of the best terms the college has had in many years. A larger student body and the

fine morale have contributed to the success of the first semester. Some new courses will be offered in some of the departments for the second semester.

Lynchburg College Lynchburg, Virginia

Miss Lura Aspinwall, national director of student work, spent December 3 to 8 at Lynchburg College working with the religious activities committee in planning a program of work on the campus.

Christian College Columbia, Missouri

Announcement of the trip planned and sponsored by the college which is being arranged for next spring was made by Dr. Eugene S. Briggs in the chapel meeting of Tuesday, December 10. The approximate date of the trip is set for March 1, and two itineraries are being discussed. One trip would include stops at several of the popular resorts in Florida and a boat trip to Havana, Cuba. The return trip would be via the opposite side of the Florida peninsula, New Orleans and Galveston, Texas. Plans for the other trip include leaving Columbia for Washington, D. C., arriving there for the cherry blossom time, taking a boat trip down the Atlantic Coast, stopping in Florida, then going on to Havana, and returning by way of New Orleans and Galveston.

A graduate of Christian College in 1934, Miss Evelyn Schrom will become assistant art instructor to Miss Ruth Almstedt next semester. Miss Schrom majored in art while in Christian, and was president of the Art Club and art editor of the *College Widow*.

Illinois Disciples Foundation Champaign, Illinois

Nine of the large delegation of students from the University of Illinois who attended the twelfth quadrennial convention of the Student Volunteer movement in Indianapolis at Christmas time were from the Illinois Disciples Foundation. They were Ruth Moser, Dorothy Segur, Lilath Southgate, Margaret Leak, Belle Apple, Max Snider, Mary Lou Randall, Billy Hall, Vera Mosher. Foreign students who attended from the university were Ronald Arnold, Scotland; V. M. Samuel, India; Bhagat Singh, India. World-famous religious leaders were present and spoke at the convention.

Dr. Stephen E. Fisher, pastor of University Place Church, conducted a beautiful and impressive baptismal service on December 15 for several students who recently came into the church. Among them was Chin-Min Juq, of Peiping, China.

Eighty-five freshmen attended a special Christmas banquet which was held on December 13 in the Great Hall of the new church building.

Bethany College Bethany, West Virginia

Dean Forrest Kirkpatrick recently visited Yale and spoke in the chapel on "The Future of the Church-Related College." The address was well received and requests were made for its publication.

Mr. Kirkpatrick is now on leave of absence from Bethany, continuing his work in Columbia University. He will return to Bethany for the second semester to resume his duties as director of personnel.

Eight students from Bethany College attended the Student Volunteer Convention held in Indianapolis, Indiana, during the Christmas vacation. Professor Rush Carter was accepted as accompanist for the general sessions of the convention, and the Bethany quartette had part in the special musical programs.

The Penn State Debate Team won the Pre-Season Debate Tournament of the colleges of the Tri-State district held at Westminster College in New Wilmington, Pennsylvania, on December 7, by winning seven of their eight debates. The Bethany College team participated in the tournament, winning six of their debates, and second-place honors. The Bethany debaters, coached by Professor Booth, included Charles Phillips, Lynn Pugh, William Juergens, Emerson Hess, and Waldo Carnahan.

Lynchburg College Lynchburg, Virginia

A highly successful inter-faith conference of Jews, Catholics and Protestants convened at the college November 25. More than one thousand people from the city and from the college packed into Memorial Gymnasium for the night session at which Virginia's Senior Senator, Carter Glass, delivered the key address. Outstanding religious leaders at the conference were Father Elliot Ross of Charlottesville, Rabbi Edward N. Calisch of Richmond, Professor J. V. Thompson of Drew Theological Seminary, Rev. A. W. Gottschall of First Christian Church, Baltimore, and Dr. Everett Clinchy, director of the National Conference of Jews and Christians.

The Lynchburg College Players presented *The Holy Nativity* as their Christmas pageant on the night of December 15. Mrs. Nina S. Taylor, professor of dramatics, and Miss Carolyn M. Hilton, head of the music department, directed the production.

Two members of the science department have recently been honored for significant work done in their field. *The Philosophical Magazine* of London has accepted for publication an article, "Magnetic Forces in a Rectangular Circuit," by Dr. F. F. Cleveland, head of the physics department. This magazine is one of the oldest and most reputable scientific journals in the world, and to have an article published in it is considered a great honor for any scientist.

The Virginia Academy of Science has announced a grant in aid of research on the triple bond in organic compounds to

Dr. M. J. Murray, head of the chemistry department. Dr. Murray's application for the grant was filed with the Academy of Science some time ago. He was one of two scientists out of a large number of applicants to be granted the full amount requested. The research for which the grant was made began last summer and is now well under way. Dr. Murray announced that a new compound, phenylproargyl-chloride, has been synthesized in his laboratory. To all available knowledge, this compound has never before been prepared by synthesis in any laboratory.

Phyllis Huddleston of Beckley, West Virginia, has been appointed as managing editor of *The Critograph*, the college newspaper, which recently won second place in a state contest for college weekly journals sponsored by the Virginia Intercollegiate Press Association. Miss Huddleston succeeds Ronald E. Osborn, whose resignation became effective at the end of the quarter.

The basketball squad, under the direction of Coach Glen Rardin and his assistant Gene Barnum, has started its season successfully, winning all three of the games played thus far. Lynchburg College downed Roanoke Y. M. C. A., 25-20; the Shawnees, an independent team from the city, 55-23; and Wilson Teachers College of Washington, D. C., 45-29. Last year, Lynchburg College won the Chesapeake Conference Championship and was runner-up in the Tri-State Tournament.

The annual inter-class debate tournament was won by the class of 1937 for the third consecutive time, giving that class permanent possession of the Debate Council Cup. Members of the winning team were Leo Clay, Anthony Pollard, and William West, affirmative; Jack Wolford, Walter Powell, and Barnard Edwards, negative.

Chapman College Los Angeles, California

Beginning Monday, Feb. 3, at 7:30 p.m., and continuing for eighteen Monday nights, Chapman College offers night courses for adults in Bible, religious education, sociology, philosophy, psychology, principles of recreation, music and art. College credit will be given to those who have proper prerequisites and who complete satisfactory work. All courses will be taught by regular members of the college faculty.

President Cecil Cheverton gave two lectures on the Bible at the Arizona State Convention, which was held at Tucson, December 3, 4 and 5.

The department of social service in the college is rejoicing in the good news that all of its vocational majors, who have graduated, are now employed in social service positions.

A Los Angeles business men's committee has been appointed to study the financial problems of the college, with the result that some good ideas are coming from this new source. The committee with the help of President Cheverton, Vice-President Smith, and other helpers among the faculty, students and representatives of

California and Arizona churches, will make an effort during one week in January to secure \$20,000 in personal gifts, such money to be used to complete the payment of current bills.

Hiram College Hiram, Ohio

As a significant contribution to its curriculum during the third quarter of the college year, from January 28 to March 27, Hiram College will bring to its campus A. E. Bailey of New York, instructor and writer on art and religion, to give a course called "Survey of Art: Classical to Modern Times."

This importation of guest instructors is made possible by the Hiram study plan by which students concentrate intensively on one subject for a nine weeks' quarter, covering the work in a subject usually spread over the college year.

Mr. Bailey was formerly professor of religious art and archeology at Boston University and has been affiliated with the Worcester Academy. His education was at Harvard University where he took his Master's degree in the department of philosophy and religious education. He is a brother of Henry Turner Bailey who was, before his death, director of the Cleveland School of Art.

S. Burns Weston, director for Ohio of the National Youth Administration, spoke at Hiram at a convocation of faculty and students January 8.

Dr. Harold E. Davis, professor of history at Hiram, talked the following week on the administration of Burke A. Hinsdale as president of Hiram. Dr. Davis is preparing a volume on President Hinsdale, to whom credit is given for establishing the academic standing of Hiram College and giving it its high ideal of intellectual honesty and sound scholarship.

Dr. Kenneth I. Brown, president of Hiram College, will attend the convention of the Association of American Colleges in New York City the week of January 12.

Dr. Brown has been asked to address the Parent-Teachers Association of Shaker Heights Junior High School in Cleveland on January 20 and to give the mid-year commencement address at Shore High School in Euclid on January 23.

Peace

COLEGIO INTERNACIONAL, in Asunción, has weathered the war and the peace. It is amusing that aside from the month of school lost while the hospital was in the Allen-Stone building, we have been closed more days celebrating peace than we were because of the inconveniences of three years of war.

Has peace really come or are we just having an armistice? That is what we all wish to know! The Peace Conference has declared the war over, but Paraguay still retains about 20,000 Bolivian soldiers and 500 officers, which is proof that the question is not settled. There has been no boundary agreed upon and no peace treaty has been signed. Paraguay would gladly return the prisoners at once could she be

(Continued on page 45.)

All-American All-Church Fiesta

A missionary project in which the entire church may join. Suitable for the closing evening of a Church School of Missions, for a Church Night, or any other all-church occasion.—ROSE WRIGHT.

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THERE is another America; there are other Americans . . . To comprehend the full meaning of this text (*statement*) is to undergo a complete revolution in one's outlook. For this America to become aware of the responsibility devolving upon her because there is another that bears the family name would signify an event quite as momentous as the discovery of the Western World by Columbus." So says John A. Mackay in his book, *That Other America*.

Paraphrasing his statement we might say something like this: There are other groups in every church besides the missionary society which should be interested in and contributing to world missions. For every church to become aware of the responsibility devolving upon it to enlist the whole church in the missionary enterprise would signify an event quite as momentous as the reformation of the church begun by Luther.

The two preceding paragraphs suggest the aim for an *All-American All-Church Fiesta*, to enlist the whole church in a project which will help its people to become better acquainted with the other Americas and with the missionary work which is being carried on in them.

At least a month should be allowed to prepare for this *fiesta* if this aim is to be accomplished. Since April 14 is Pan-American Day, it would be appropriate to have your *fiesta* as near that day as possible. However, the most important thing is to set the date far enough ahead that groups may engage in real study and research prior to it. The first step is to assemble the needed reference material. The next is to have a meeting in which all age groups in the church, from juniors up, are represented. At this meeting someone should explain the project in full and the age group representatives should choose their activities so that there will not be duplication. A general committee should be elected whose function it will be to carry forward the project and keep in constant touch with the various groups.

Although the suggestions here given will be restricted to those countries of the other Americas in which we have missionary work, you will find that in a general way the ideas are representative of all Latin America. However, if you wish to add Brazil or Peru or other countries in a special way, you may do so.

If desired, you may begin your *fiesta* with a dinner which may be simple or elaborate. It may be a representative meal of Mexico (see "*Ideas for a Mexican Fiesta*"*) or another country, or it may be an "All-American" meal. Here are suggestions for the latter:

Sopa (Puerto Rico)
Empanadas (Argentina)
Aguacate Salad (Mexico)

Bananas Rellenas (Puerto Rico)
Bollitos (Paraguay)
Maté (Paraguayan tea)

Recipes for these and other dishes are given at the close of this article. The menu might be printed on favors decorated with the picture of a man made out of a map of North and South America. A pattern for such a man is given in the young people's packets and in the ten-cent supplementary packet on Latin America. This picture (*it should be made smaller than the pattern*) could be placed on the outside of a folder on which might be printed these words:

Th' Americas are one, not just for tonight;

United they always shall be
In justice and freedom and truth and right

And friendly fraternity.

Inside could be printed the "All-American Menu."

Decorations may consist of the various flags. They are very simple and may be made of crepe paper or cloth, or they may be purchased from Annin & Co., 85 Fifth Ave., New York (*for prices and description see pp. 43, 44, "Fun and Festival from Latin America"*). Each table might represent a country. Use strips of crepe paper of the national colors down the center of the tables. For example, on the Argentine table would be three strips of equal width—blue, white, blue; the Paraguayan table would have red, white, dark blue; the Mexican, red, white, green; the Puerto Rican, the colors of the United States flag.

At this dinner you might call attention to the fact that you could have had an ordinary dinner and still be indebted to the other Americas for much of what you ate. (*See the leaflet "Everyday Treasures from South America."*)

The following very brief suggestions will show how booths or different rooms may be decorated to represent the countries, and will also give ideas for stunts, songs, stories, talks, etc., which may be used in some of the "countries." The crowd may move at will from one country to another, or it may be conducted in a unit, or in several units if it is large.

Anyone who can play the guitar and sing Spanish songs may be seated in one corner of the room for the purpose of providing music from time to time. (*See songs suggested in "Ideas for a Mexican Fiesta."*)

Costumes in towns and cities of Latin America are like our own for the most part. However, if you want to have more "color" you may use some of the tradi-

tional and gayer costumes. Girls may wear full skirts of bright colors, richly embroidered, with white short-sleeved blouses. The blouses may be embroidered in colors. Girls may add a scarf which is put around the waist in front, crossed in the back, brought over each shoulder and drawn down to extend on either side underneath and below the section which serves as the belt. Women may wear waists and skirts and long dark shawls draped around their shoulders and over their heads. Boys may wear dark trousers which fit closely from knees to ankles, white blouses, and *serapes*, or brightly colored Indian blankets, over their left shoulders.

MEXICO

Decorations—

Indian pottery; baskets; guitars; *serapes*; clay models of *sombreros*, or the pyramids or the two mountains, *Popocatepetl* and *Ixtaccihuatl*; lace doilies; flowers; cactus; berries, etc. One group might color the picture map of Mexico for use in the background. A display of some of the fine books on Mexico would be most appropriate. These may either be for sale or only for the purpose of encouraging reading.

Activities

Some one might point out on the map the places where our missionary work is carried on in Mexico, and briefly tell about it. (*See adult or young people's packets for information.*) Songs, suggestions for a *piñata*, and other ideas for this booth may be found in the leaflet, *Ideas for a Mexican Fiesta*.*

PUERTO RICO

Decorations

A yellow background at the top of which is printed, "The Crossroad of the Continents." Cut two or more large, flying birds from vivid blue construction paper and paste them below. There may be a large moon in the background with a sky line and waves below. In foreground, a thatched house on stilts, palms, bananas, oranges, etc., may be used.

Activities

The two stories, "Futility"* and "Purpose"* might be told at this booth or a dialogue might be used. (*See "Understanding Puerto Rico" in adult program packet, or "Puerto Rico—a Conversation," in the young people's program packet.*)

*This leaflet is in the Circle and Triangle packets on Latin America. The packets are available for 50c each from the United Society.

PARAGUAY

Decorations

A *patio* (courtyard) of a home. Decorate with palms, ferns, tropical flowers and a fountain, if possible. Children playing in the *patio*. To one side may be a small model of Colegio Internacional. (See *Children's Packet*, 25c from the United Society.)

Activities

Since the juniors do not begin their study of Latin America until April, their participation in the *fiesta* should not require research. We suggest that they give the playlet, *Making the Land of Peace*. (See *Children's Packet*.) The *patio* will serve as the setting for the playlet. In view of the fact that their special packet deals with Colegio Internacional, it is fitting that the juniors have this part in the *fiesta*, since it will serve as a fine introduction to their study.

ARGENTINA

Decorations

Pieces of sculpture; picture of "Christ of the Andes" (see *World Day of Prayer Material for 1936*); map of North and South America (see suggestion on p. 19, "How to Use 'Women Under the Southern Cross,'" 15c from the United Society); model of Colegio Ward; sand table showing the La Plata River and the *pampas* with pastoral and agricultural setting; model of an *estancia*; donkeys and black-mantled women bearing huge bundles of firewood, vegetables, etc. (Directions for these decorations are not available from the United Society, but a wide reading of encyclopedias and reference books will give ideas.)

Activities

A fitting climax to the tour might be the dialogue suggested on pages 19-21 of "How to Use 'Women Under the Southern Cross.'" "

Latin American Recipes

Sopa del pais (Puerto Rico)

Soup of the Country

Boil a soup bone with slices of ham and salt pork, and seasonings of onions, garlic, tomatoes, salt, pepper and a small quantity of rice for thickening.

Bananas Rellenas (Puerto Rico)

Stuffed Bananas

Select ripe, firm bananas. Peel carefully, split, and remove core. Fill the center with grated cheese or pimento cheese. Press the halves together. Sprinkle grated cheese over the top and bake in a moderately heated oven, or fry in butter.

Empanadas (Argentina)

Meat Pies

Filling

5 tablespoons olive oil
½ tablespoon lard
1 chopped onion to taste
1½ cups of minced cold meat

1 cumin to taste
1 teaspoon salt
3 hard-boiled eggs
6 olives
¼ cup of raisins

Pastry

3 cups of flour
3 tablespoons melted butter
3 tablespoons tepid salted water

Put the olive oil and lard in a pan. Heat, add chopped onion, and fry until well done. Add minced cold meat; season with cumin and salt. Set aside to cool. When cold add chopped hard-boiled eggs, olives and seeded raisins.

Mix the flour, melted butter and salted water. Divide into several bits and roll thin, one piece at a time. Put a spoonful of the meat mixture on each bit of paste. Wet the paste around the meat mixture and fold over, making the whole thing look like a small turnover. Fry in deep hot fat.

Aguate Salad (Mexico)

Remove seed and scoop pulp from one large avocado. Mash pulp thoroughly, mince finely one small white onion and one large green pepper, and mix with the pulp. Salt and pepper to taste and place in refrigerator to chill thoroughly. When ready to serve, shred about an equal amount of lettuce, mix with the pulp, and arrange on individual salad plates on lettuce leaves. Pass French dressing separately.

Frijoles Refritos (Mexico)

Fried Beans

Select firm brown beans and wash two cups of them in cold water, first picking them over carefully and discarding any shriveled or broken ones. Put in saucepan, add water to cover, and cook over slow fire five hours, salting to taste and seasoning with a small piece of salt pork. When entirely done, remove from fire and cool. There should be very little liquid left in the beans at time of removing from fire. When perfectly cold, mash thoroughly with potato masher or run through fine food chopper until beans are mushy. Fry in very hot fat and serve with finely grated cheese over the top.

Hot Tamales (Mexico)

½ boiled chicken
1 clove garlic
½ medium sized onion
3 small red peppers
½ teaspoon cayenne
1 teaspoon salt
2 cups boiling water
1 cup corn meal
corn husks or sterilized paper toweling
2 tablespoons butter
2 or 3 small red peppers

Chop chicken; mince garlic, onion and red peppers and add to chicken with cay-

enne and salt. Mix well and form into rolls about two inches long and three-quarters inch in diameter. Stir boiling water into corn meal and cook in double boiler forty-five minutes; cool. Take one heaping tablespoon of corn meal, pat out flat, dot with butter and roll chicken up in it. Immerse corn husks in hot water to soften them, or sprinkle toweling with water. Wrap one corn meal roll up in each husk or paper and tie each end with a string. Trim off ends about one inch outside of where string is tied. Cover with broth in which chicken was boiled or with boiling salted water. Add minced red peppers to broth or water and boil gently fifteen minutes.

Bollitos (Paraguay)

Tea Rolls

1½ lbs. flour
¼ lb. butter
1 cup tepid salted water
1 egg white
2 egg yolks
6 teaspoons of pulverized sugar

Mix and mold into little balls. Flatten slightly, moisten with white of egg, sprinkle with chopped almonds and bake in moderate oven.

Yerba Maté (Paraguay)

This tea may be obtained from high grade city groceries dealing in delicacies, or ordered from Mrs. E. C. Krug, 2227 St. Paul Street, Baltimore, Maryland, at 40 cents a quarter pound, 60 cents a half pound, or a dollar a pound. It is brewed in the usual fashion and served with lemon or sugar.

Mexican Chocolate

Hot chocolate may be made in Mexican style by adding a bit of cinnamon and beating until it is foamy.

Café con Leche

Make drip coffee, using about twice as much coffee for each person as usual. When serving, fill cup from one-third to one-half full and complete with hot milk. Serve with extra amount of sugar.

How to Say It

fiesta (fee ess' tah)
sopa del pais (so' pah del pah' ees)
empanadas (em pahn ah' dahs)
aguacate (ah wah cah' tay)
bananas rellenas (bah nah' nahs ray yay' nahs)
frijoles refritos (free ho' lays ray free' tohs)
bollitos (boh yee' tohs)
tamales (tah mah' lays)
yerba maté (yer' bah mah tay')
café con leche (cah fay' cohn lay' chay)
serape (ser ah' pay)
Popocatepetl (poh poh cah tep' etl)
Iztacihuatl (eeks tah see' watl)
patio (pah' tee oh)
estancia (ays tahn' see ah)
pampas (pahn' pahn)
Colegio Internacional (coh lay' hyo in ter nah see oh nahl')

Station UCMS Broadcasting

AT THE recent convention of the India Mission at Jubbulpore, W. B. Alexander, who with Mrs. Alexander returned to India from furlough last year, was elected as executive secretary-treasurer of the India Mission, a post which he held for some years before coming to America. Donald A. McGavran, who has been filling this post, is relieved for religious education and evangelistic work, for which he took special training while home on furlough.

We are reminded that there are only three families now on the field who have spent twenty-two years or more in Congo and these have freshmen sons in college as follows: Donald Edwards in Hiram College; Bob Hobgood in Transylvania College; Allan Johnston in Bethany College. Other missionary children in college are: Lois Marie Hurt; Mac Holder, Wena Barger and Charles P. Hedges.

Mr. and Mrs. Clarence F. McCall, former missionaries of the United Society in Japan, and now with the Congregational Board, are leaving in February for Kusaie in the Micronesian Islands where they will carry on mission work under direction of the Japanese. En route to their field of labor the McCalls will stop in Hawaii for two months of investigation of tropical vegetables and fruits, hoping to utilize some of the experimentation of our own government in Honolulu. To this farthest island of the Caroline group once each month goes a Japanese steamer with mail and provisions.

Last November Ginling College, Nanking, China, celebrated its twentieth birthday anniversary, with addresses by Dr. Sun Fo, president of the Legislative Yuan, Dr. Lo Chia-lun, president of the National Central University and Dr. Chang Po-ling, president of Nankai University of Tientsin. Dr. Yi-fang Wu, president of Ginling, gave a brief history of the college and announced recent gifts. One was \$10,000 for an infirmary given by two alumnae and their sisters as a memorial for their father; a second was \$2,000 given by the alumnae and faculty in honor of the sixtieth birthday of Mrs. Thurston, first president of Ginling, to be called the Thurston Scholarship Fund. Still another was \$1,000 from a former Chinese member of the faculty to be known as the Dr. Tang Memorial Scholarship Fund. Miss Minnie Vautrin is our able representative on the Ginling faculty.

Miss Chen Hsi-ren, principal of Ching Hwa Christian Girls' School, Nanking, China, has had a siege of typhoid fever from which she is slowly convalescing.

The students in Wuhu Academy, Wuhu, China, had a recent visit from Dr. Helen Davis of the State College of Education, Greeley, Colorado, where Mr. Yuan, former principal of the academy, is now studying.

Miss Lillian Collins, who was compelled to return from China on account of the illness of her father, is teaching school in her home town of Bedford, Ohio.

An interesting experience at a service at South Gate, Nanking, one Sunday morning, was the presence of three Tibetan boys from our Batang Mission. They are attending one of the two government schools provided for Tibetans. Two of the boys walked fifteen miles to the South Gate Church. The third is living close to South Gate, trying to regain health and strength after a couple of months in the hospital.

Miss Katherine Schutze and Miss Vincoe Mushrush, who went out to China last fall, are busily engaged in language study in Peiping. They have both bought bicycles and are enjoying Peiping and surrounding country during their recreation time.

A welcome visitor to Indianapolis during the holidays was Mrs. George W. Muckley, whose husband was for many years secretary of the Board of Church Extension and later of the Department of Church Erection of the United Society. Mrs. Muckley has spent four years in China, where she has made a home for her son, Bayard Lawrence, who is a representative of the Texas Oil Company. Miss Margaret Lawrence, who accompanied her mother to Indianapolis, has spent two terms in China as a missionary, the first term in Nantunghow and this last term at Wuhu. The churches where Miss Lawrence has spoken are enthusiastic about her messages and she has been in great demand as a speaker. Mrs. Muckley and Miss Lawrence are sailing February 6th through the Panama Canal for California, where Miss Lawrence will spend the remainder of her furlough, while Mrs. Muckley returns to China in March.

We are interested in knowing that Mrs. Jesse M. Bader of New York is writing the children's program for the 1936 observance of the World Day of Prayer. Mrs. Bader is president of the Association of Ministers' Wives of Greater New York, which has a membership of 1,100, and is also chairman of the Women's Advisory Committee of the National Committee for Religion and Welfare Recovery, embracing Catholics, Protestants and Jews.

For some years Miss Mary E. White of Lincoln, Nebraska, has served the states of Nebraska, Minnesota, North and South Dakota as secretary of missionary organizations. This has proved a superhuman task for one person, and the territory is now being divided, with

Miss White giving full time to Nebraska and South Dakota, while Miss Ada Forster, who has recently assumed the pastorate of the Minnehaha Church, Minneapolis, will serve also as part-time secretary of missionary organizations in Minnesota and North Dakota.

Perhaps no one thing at the San Antonio convention attracted more attention than the Mexican Christian Institute. That this is a sustained interest is shown by the fact that up to date 850 packets on the Mexican Christian Institute, in connection with the Children's Special for the first six months of the missionary year, have been issued, a larger circulation than for any previous packet. The new Children's Special Packet on Paraguay is now ready for distribution at a cost of twenty-five cents each.

The religious education department of the United Society has suffered recent loss through the resignation of two of its valued workers. Raymond F. McLain has served as director in the Ohio work for four years and now becomes pastor of the church at Eureka, Illinois. Elbert Starn of Cuyahoga Falls succeeds Mr. McLain.

Miss Mary A. White has been associated with the organized work of religious education for a long period of years, serving as director of children's work in Kentucky before becoming religious education director for the southern area, embracing Tennessee, Alabama and Mississippi. As announced recently, Miss White has accepted work as student secretary for Christian College, Columbia, Missouri. W. T. Harmon of Terrell, Texas, has been called to succeed Miss White.

Our sympathy is extended to Miss Lucile Ford of India and to other members of her family, in the death of her mother, Mrs. F. L. Ford, on November 20, 1935, at Lincoln, Nebraska. This will be a double shock to Miss Lucile, since word had just been sent her of the death of a nephew, Jerald Epler, November 8, 1935, in an automobile accident. Both Mrs. Ford and Jerald were faithful members of the Bethany Church.

Those of our readers who remember as far back as the Centennial Convention in Pittsburgh, in 1909, will recall the dedication of the Steamship "Oregon" prior to shipment to Congo. This boat has done valiant service during twenty-five years and has been a great help to the missionaries in the saving of time and money. The boat is now being reconditioned and no doubt will be good for another twenty-five years.

(Continued on page 44.)

Women and World Highways

"The Big House Among the Little Houses"

By GEORGE WALKER BUCKNER, JR.

BIOGRAPHY at its best is the noblest form of literature. Essential to the production of biography of such excellence are three requirements. Of these the first is a time which seems to demand a particular type of service or leadership. The second is a life which appears as if by providence to measure up to the necessities of its hour. A third essential is a biographer who to the usual demands of good craftsmanship adds a discernment of the day with which he deals, a sense of values sufficiently discriminating to enable him to delineate the qualities of the one of whom he writes in characters like the headlines of the daily press, and a sympathy both with the hunger of the times and its chosen servant which causes him to write as an evangelist of a flaming gospel. Infrequent as is the bringing together of such requirements it is just such a happy combination which makes Professor James Weber Linn's recently published *Jane Addams** biography at its best and assures it high rank in the enduring literature of the English language.

Coming from press as this volume did so soon after the death of Miss Addams one almost shuddered at the thought of picking up a hastily written unauthentic "interpretation" expressly prepared to sell. Not so; written by a nephew of Miss Addams, accorded by her full access to her files and given the benefit of her counsel and criticism, it is unlikely that this biography will yield place to any of the many others which are certain to follow.

Of special interest is the account of Jane Addams' girlhood in the gray brick house in Cedarville, Illinois, still after eighty years "the best house in the village." Not far was Cedarville from the more populous Freeport in whose back streets she saw when only six her first glimpse of "the poverty which implies squalor." Then it was that she insisted that when she grew up she would have a big house like her own but built "right in the midst of horrid little houses like these." Little more than twenty years later she was to return from Europe and in January of 1889 to go about Chicago in search of the "big house down among the little houses." That she found it and that, dubbed "Hull House," it became the most famous of all the world's houses, big or little, is well known.

For the story of stalwart John Addams, well-to-do miller, state senator, friend of Lincoln and idol of his daughter Jane, we are grateful to Professor Linn. John Addams always "knew which way his conscience pointed," followed the "inner light," was a "pillar of tolerance" and objected to tyranny of any kind. Of him a Chicago editor wrote that while there were other Illinois legislators who had never accepted a bribe, he was the only man he had known to whom nobody had ever dared offer one. Years later his daughter Jane was to recall these words and to reproach herself when something in the nature of an indirect bribe was offered her for her beloved Hull House.

Jane Addams was a practical idealist. As a child of eight

this little daughter of the privileged was impressed by the inequalities of life and asked "what could be done about it." Through more than four decades at Hull House and elsewhere she was noting similar inequalities and was foremost among those to "do something about it." When she went to Hull House children worked in the neighborhood sewing trades for about four cents an hour. She took up the battle for child labor legislation which made her feared and hated by those who profited from conditions against which she protested. She became an authority on the subject, reinforcing her social sympathy with social intelligence and action. She "did something about it." The child labor amendment to the Constitution has not yet been ratified and the Supreme Court of the United States has rendered invalid other legislative outlawry of this ancient evil. Nevertheless, child labor is doomed. And when the last technical barrier has been passed and this modern monstrosity has been outlawed from the land, the children of tomorrow will owe no small measure of gratitude to this woman who was constantly "doing something about it."

Jane Addams possessed no quality more outstanding than her genius for understanding. She could always see the point of view of those she opposed, even the operators of sweat shops and those who berated her so soundly. The D. A. R. early made her an honorary member and then in later years, to the chagrin of many of its members, denounced her as a "radical" and as "a factor in a movement to destroy civilization and Christianity" and "aiming to destroy the Government of the United States." Toward the D. A. R. the biographer asserts she never expressed the slightest resentment, though its attitude did amuse her. Chuckling, she com-

mented that its spirit "is like our early American humor, distinguished more for robustness than for subtlety."

Whenever Jane Addams spoke she was the "principal speaker," not because she wanted it so but because all saw that it must be so. Wherever she went she was an acknowledged leader of women and of men. The Women's International League for Peace and Freedom has claimed many honored names as among its officers and leaders. In none of its assemblies was there a name which quite ranked with hers. It was her distinguished service with this organization in part which brought to her the Nobel Peace Prize in 1931, an honor shared with Nicholas Murray Butler. Over this honor President Hoover, General Pershing and hundreds of others expressed delight, though to many it seemed incongruous that, ranked with this woman of proved courage and undaunted idealism, should be Dr. Butler, whose peace record was spotted by his "surrender of his mentality to war hysteria" and his rebuke to Woodrow Wilson for his "hesitancy" in coming to the aid of the Allies. No one ever kept a clearer head either in time of war or of peace than Jane Addams. The wisdom of the award in her case was unquestioned.

(Continued on page 43.)



Jane Addams

*Jane Addams by James Weber Linn, D. Appleton Co., \$3.50.

Programs for Adult Organizations

For the Leader of the March Program

Theme for the Year: Seeking Living Treasure

Topic for March: *The Pearl of the Caribbean*

Seeking living treasure! Treasures next door! Charmed phrases to lift us out of the humdrum everydayness that sometimes overtakes us and help us to realize how really splendid is our missionary program of study and service. Our sense of values is cleared as we think month after month in terms of living treasures. Things become less important. People really count. Our attitude toward the Latin Americans becomes more understanding and appreciative by every repetition of the words, "next door." There was a game we played when we were very young in which we frequently repeated the magic formula, "Go to your next door neighbor," and now that we are grown it carries with it the best traditions of true American neighborliness. Monthly now we are making a kindly visit to one of our neighbors.

Our program for March takes us to Puerto Rico. Not only a near neighbor but one of the family is Puerto Rico, a territory of the United States. The Pearl of the Caribbean is the poetic sounding title but people are always poetic about that lovely island! The enthusiastic Latins who first landed on its shores cried, "*Ay, qué puerto rico!*" "Oh, what a rich port!" And people from that day to this have been speaking in exclamation points of the beauty and fascination of Puerto Rico. The Indians who lived on the island centuries before the Spaniards came called their land *Boriquen*, pronounced by the Spaniards *Bor-in-ken*, and still used as a poetic and beloved name. To Puerto Rico then we chart our course for the March study.

Announce the meeting with a poster cut to represent a trunk and on it print, ---- Missionary Society; sailing for Puerto Rico, -----(day and hour); Pier----- (place of meeting). Or a similar idea might be used in sending out invitations. All sorts of lovely posters may be made with palm trees, sea, hills and thatched huts cut from Dennison paper.

For the program there is an abundance of excellent material. The devotional study will be found in this magazine. For the study hour four leaflets are offered in the program packet. If your group does not have the packet you may order this March program set for ten cents.

One of the Family—Puerto Rico is the first leaflet and will give the background information that is needed. You might use it with a map before the group and trace the course you would take from your home city to Puerto Rico. Steamship folders give information as to time for the voyage and other interesting facts. I. J. Cahill who visited Puerto Rico

last summer has prepared this interesting pamphlet. Additional material may be obtained from the pamphlet, *Puerto Rico*, which may be ordered from the Pan American Union, Washington, D. C., for five cents. *Understanding Puerto Rico* is a panel discussion, requires four characters, is not difficult to give, and will prove very helpful in bringing to us a complete picture of conditions in the island. It was prepared by C. Manly Morton, one of our missionaries. *The Disciples of Christ in Puerto Rico* is a study of the work of our church from 1899 to the present. Mr. Cahill gives us in this pamphlet the benefit of his first-hand impressions of the work being done by missionaries and nationals. Additional source material is listed in the leaflet. *A Puerto Rican Timothy* is a delightful story of one of our pastors and was written by Mrs. V. C. Carpenter, one of our missionaries.

In addition to these four pamphlets on Puerto Rico you will find in the program packet the six *Appreciation Period* leaflets. One of these may well be used in connection with this program. They treat of all Latin America and no attempt has been made to fit them into the monthly themes, preferring instead that they bring the all-Latin American note into each meeting.

WORLD CALL as usual has its share in the program. This issue carries an article by one of Mexico's leaders, "Rivals of Christianity in Latin America." This splendid article ought to find a place in our month's study. In the issues of 1935 you will find three articles especially helpful for this study, February, May and October. The September, 1934, issue has a splendid article also. Note the special Latin-American material in the January, 1936, number.

The Biography Set, Series Three, is equally splendid as program or reading material. There are sketches of all the missionaries who have served in Puerto Rico and two of the nationals. They afford a very fine view of the work as well as providing interesting information about the people themselves. They are both history and biography!

Among the books on Puerto Rico we recommend: *Trailing the Conquistadores*, by Dr. S. G. Inman; *Between the Americas*, by Jay Stowell; *West Indian Treasure*, by Winifred Hulbert. These are probably in your missionary library as they have been highly recommended as study and reading books.

If your group is accustomed to make the March meeting an All-Church Family Night affair, some changes and adjustments in the program will be needed. The Circle and Triangle Packets have splendid materials for a program on Puerto Rico

and if these organizations are sharing in the program you will want an equal sharing of the materials.

The societies in Canada will feel that this program is planned almost entirely from the United States angle. You in Canada will not refer to Puerto Rico as one of the family in the same sense as the folk in the United States, but you will feel the same neighborliness. The panel discussion will need some changes to suit your societies but you will not find it difficult to make the needed adjustment.

May we discover so much of helpfulness in this program, may it bring to us such an appreciation and warmth of affection for Puerto Rico and its people that we will cry with those early discoverers, "*Ay, qué puerto rico!*"

For Your Fellowship Hour

If you are having an All-Church Family dinner you will want to turn to the Latin American packet for suggestions for entertaining in Latin American fashion. Suggestions for decorations, menus and recipes are found in this packet. If you want light refreshments in keeping with Puerto Rico, you might serve sliced oranges with grated coconut. Bananas are much used in Puerto Rican serving, too. Coffee is the proper drink. *Dulces*, or sweets, (candies or little cakes) are very proper, too. Coconut candy would be entirely suitable. Many stores carry Spanish confections of the sort popular in Puerto Rico.

Borinquen

ELIZABETH VAN DEUSEN

Borinquen,
If ever I were caught
By four gray walls,
I think I should not mind:
If all day I had naught
To do but stare,
I would not blankness find;
If endless silence wrought
Its ghastly chain,
It could not me entwine. . . .
For thy blue-sparking days,
Thy moon-bright nights,
And gentle seas I've known;
I've heard when soft wind plays,
Through thy tall palms,
A music of its own.
And there's a strange sweet haze
Pervading me—
Thy light in me hath shone.
Blank walls appall me not,
Nor silent years
Oppress. I am of thee,
Borinquen.

All sails set for Puerto Rico? Bon Voyage to all!

—EDITH EBERLE.

Programs for Young People

This page contains missionary program and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions.

—Rose Wright.

The Treasure House of the World

IF WE judge Mexico only by the laborers who go to the railroad camps, the fruit districts or the beet fields of the United States, a great misconception of this interesting and fascinating country is likely to result. Or, if our idea of Mexico has been formed solely from reading accounts of holdups by bandits or from seeing cartoons portraying the Mexican in a big hat, dagger in hand, hiding behind a cactus ready to stab us, the picture will naturally be somewhat distorted. But what a different feeling we have when we learn that the first book printed in the New World was printed in Mexico a century before there was any press at Cambridge, Massachusetts, where the first in the United States was established; that in Mexico originated the first wood engraving and the first sheet music; that painting was taught in Mexico ninety-nine years before the Pilgrims landed at Plymouth Rock; that there have been and still are many Mexican painters of permanent international recognition, as well as many Mexican authors of accepted standing throughout the Spanish-speaking countries; and that of classic architecture and fine sculpture, the people of Mexico have had literally thousands of examples before their eyes for over two hundred years."

Indeed, Mexico is the "Treasure House of the World" not only for what we can find by probing into her ancient past, but for what still remains in this land of the big hat and the rebozo, of the cactus and the mesquite.

"Mexico lies at the meeting-place of two zones—the temperate and the torrid—and from its geographical position, combined with its varying altitudes, possesses a greater variety of soil, surface and vegetation than any equal extent of contiguous territory in the world. Basking in the sunshine of the tropics, her head pillowed in the lap of the North, her feet resting at the gateway of the continents, her snowy bosom rising to the clouds, she rests serene in the majesty of her might. She guards vast treasures of gold and silver, emeralds and opals adorn her brow, while the hem of her royal robe, dipped in the seas of two hemispheres, is embroidered with pearls and the riches of the ocean."

For over four hundred years Mexico has furnished more than one-third of the world's silver and the deposits have been barely scratched. Mexico ranks next to the United States as the world's greatest copper-producing country, and coal fields and iron deposits abound. The Cerro de Mercado (*Ser'roh day Mer kah' doh*), a hill just outside the city of Durango, is one of the natural wonders of the Western

Hemisphere—a hill rising 640 feet high, 4,800 feet long, 1,100 feet wide, which is from sixty-five to seventy-five per cent pure iron! It has been estimated that there are five hundred million tons of ore in sight.

Mexico ranks among the leading petroleum-producing countries and it is said that her untapped oil resources are vastly greater than any discovered.

Millions of acres of dense forests produce valuable wood. Twenty-five varieties of hard wood not commonly known to American lumber men are found in the Mexican forests. Half of the mahogany and much of the ebony used in the United States comes from Mexico.

Some of the highest mountain peaks on the American continent are found in Mexico. In the great crater of one of these are stored vast deposits of sulphur. It is estimated that at least one hundred million tons of sulphur have been taken from it.

(For more information along this line see encyclopedias and Pan-American leaflets.)

Excellent Material

We have just been looking over the materials provided for the observance of the World Day of Prayer, February 28, and are very enthusiastic about it. Order it at once from the United Society, Missions Building, Indianapolis, and join with other young people the world around in this day of prayer. There is a special worship service for young people which, as you will note, is related to our program emphases in a number of ways. The materials which you should have are:

Young People's Programs 2c each, \$2.00 per hundred. (Order enough for everyone.)

Poster (11 x 17 inches) with fine picture of the Christ of the Andes which can be used many times in your study of Latin America, 5c.

The Call (attractive individual invitations), free in quantity needed.

When C-O-R-N Spells H-O-R-N

Did you ever get anything ready for a printer and proof read until you were blue in the face, and then discover when the copy was all printed that there was a mistake after all? It's a great feeling! In the *Ideas for a Mexican Fiesta* which appears in the March set of leaflets we say on the second page, "roll into a cornucopia or corn shape." We intended to say "horn" shape!

Pronunciation

In the Senior packet a number of campfire songs are given in Spanish. For pronunciation see January WORLD CALL.

Intermediates and Latin America

MRS. NEWLEADER: It seems to me that since everybody else is studying Latin America it would help if our Intermediates could do the same. But my March program is about China.

MRS. WORKER: Let's see your book. This is Volume III, isn't it? Have you discovered that the May and June programs are on Latin America? If you wanted to do so, you could make a shift and study Latin America earlier in the year, and China later. I believe it would be a good idea. Then if you wanted to have more than two programs on Latin America you could do so while interest is running high. In Volume I, which we are using, the various types of missionary work are dealt with at each meeting; and I expect to make use of illustrations and stories from Latin America whenever they fit.

MRS. DODGER: I am using Volume II, and we studied Mexicans in the United States last December. Our March program is on Japanese.

MRS. WORKER: Well, of course, you are using the home missions volume this year. I suppose in connection with your December program you used material from *The Flying Boat*.

MRS. DODGER: I never heard of it.

MRS. WORKER: It is the interdenominational study book for Intermediates on Mexicans here and in Mexico. I use it quite often as supplementary material. There is a leader's book that goes with it that will help. It is called *Mexican Journeys* and sells for 25c. The book itself is 60c in paper, and \$1.00 in cloth binding.

MRS. NEWLEADER: If it is a good reading book Mrs. Dodger's Intermediates might be interested in reading it now, for their December program surely aroused interest in the Mexican people.

MRS. WORKER: Oh, it's a very fine reading book. It is a thrilling mystery story.

MRS. NEWLEADER: What other material could we use to supplement our programs on Latin America?

MRS. WORKER: There is a supplementary packet available from the United Society for ten cents. There are some pictures and patterns and ideas for parties and special occasions in this packet that I expect to use. I believe about the best source of new material and stories is WORLD CALL. In the January, 1936, issue you will find a full spread of pictures, and a fine list of other supplementary material for all age groups. The next time we meet I am going to tell you how I used WORLD CALL in one of my meetings.

(To be continued.)

Devotional Study for Missionary Societies

Theme for the Year: "Seek and Ye Shall Find"

MARCH

Finding Your Place in God's Plan

Suggested Hymns: "Lord, Speak to Me That I May Speak"; "Take My Life and Let It Be."

Scripture: Ephesians 1:3-6; 2 Timothy 1:8, 9.

"He chose us in Him before the foundation of the world." "He called us with a holy calling." Our lives are not our own; we have been chosen by God for some purpose which without us he cannot accomplish.

It is a difficult thought for us to comprehend, ordinary as we appear to ourselves, and petty as our contribution to the world often seems. Yet God's valuation of us is a higher one than our own—and in that fact lies the singular power and meaning of the Christian life. A. J. Gossip says, "There is something unique in every life, the dullest, drabest, most prosaic, something that even God cannot repeat. And therefore is it that you are here—you, not another, because only you can carry through that something for him."

Such a trust should humble us, and should fill us with a determination to show ourselves worthy of the great purpose of God which set us into the midst of his world with a definite responsibility for making it more like his dream of it. Lowly our place may be, but if he has set us there it is where his need of us lies, and where we may have fellowship with Christ in making a better and happier world.

Gabriela Mistral, the Mexican writer, has given us a lovely legend, "The Thistle," in which willingness to accept even the humblest place in God's plan is shown to be the price of comradeship with Christ. For the translation of this legend from the Spanish we are indebted to Miss Agnes Fishbach, one of our missionaries in Paraguay:

"Once a Lily in a rich man's garden asked the other flowers about Christ. The owner of the garden, passing by, had mentioned his name, in praising the newly opened blossom of the Lily.

"A Rose of Sharon, of vivid blood-red, answered, 'I do not know him. He is probably some country fellow, since I have seen all the princes.'

"I have never seen him," added a tiny-flowered fragrant Jasmine, "and no gentle soul has ever passed me by without inhaling the sweet perfume of my delicate blossoms."

"Nor I," concluded the cold and indifferent Gardenia. "He must be a peasant. I have reposed on the breast of the great men and beautiful women. . . ."

"The Lily replied, 'It doesn't seem to me he can be that, for my master thought of him when he looked at me this morning.'

"Then the Violet spoke. 'One there is among us who without doubt has seen

him; it is our poor brother, the Thistle. He lives by the side of the road, and knows all who pass by, and nods to all with his ashy head. Although humbled by the dust, he is sweet, and bears a flower the same color as mine."

"Your words are true," answered the Lily; "surely the Thistle knows Christ; but you are mistaken in calling that flower our brother. He has thorns and is as ugly as an evildoer. And that he is, since he grabs the wool of the little lambs, when the flocks pass by." But, hypocritically sweetening his voice, the Lily turned toward the road and cried, "Brother Thistle, our poor little brother, the Lily wishes to ask if you know Christ."

"And there came on the breeze the tired, husky voice of the thistle, 'Yes, he has passed by this very road, and I have touched the hem of his garments, I, a lowly Thistle!'

"And is it true that he resembles me?"

"Only a little, when the moon gives you the paleness of sorrow. You hold your head too high. His head is bowed, but he is straight and tall like you, and you are very fortunate to be called like him. No one would ever compare him to a dusty Thistle!"

"Tell me, Thistle, what kind of eyes has he?" The Thistle opened a bright blue flower.

"And his heart?" The Thistle opened a ruddy bloom. "This is the color of his heart," he said.

"It is too crude a color," said the Lily. "And what does he wear for a garland on his brow in the springtime?" The Thistle raised his thorns.

"What a horrible crown!" cried the Gardenia. "One may pardon the Rose for her tiny thorns; but yours are like the cactus, the spiny cactus of the hillsides."

"And does Christ love?" asked the Lily, alarmed. "What is his love like?"

"Thus does Christ love," said the Thistle, scattering to the four winds the downy seeds from his dead blossom.

"In spite of all," sighed the Lily, "I would like to know him. What is he like, Brother Thistle?"

"To see him pass by, to feel his glance upon you, you must become a Thistle of the wayside," he answered. "He walks always in the byways, without pausing to rest. When he passed by me, he said: 'Blessed art thou, because thou blossomest in the dust, and brightenest the feverish gaze of the wayfarer.' Your perfume would not detain him in the gardens of the wealthy, for he goes searching out another aroma—that of the wounds of men."

"But neither the Lily, whom they called his brother, nor the Rose of Sharon, which he plucked as a child on the hills of Nazareth, nor the Gardenia in its waxy whiteness, wished to become a wayside Thistle. So, like those princes and worldly women who refuse to follow him through the parched fields, they never knew the Christ."

Prayer.

GENEVIEVE BROWN.

Echoes From Everywhere

Hospital Income Indicates Prosperity

Last month was the most prosperous in the history of the Nantungchow Christian Hospital. Private rooms were continuously full. The hospital staff was kept exceedingly busy as a result of the full beds. The large income for the month is indicative of local prosperity, for the hospital income rises and falls with the success and failure of local crops. Dr. Hagman and Dr. Slater carried a particularly heavy load the past month because Dr. Chü, the Chinese physician, was on a two-week vacation.

Filipino Workers Carry On

For thirty-four years our missionaries who have gone out to the Philippine Islands have tried to train workers who would be prepared to carry on when the time came for the missionary to drop out of the picture. A goodly number of workers are going right along with the work in a splendid way. One layman writes:

"The membership of our church is increasing and there are more prominent people coming than ever before. Our pas-

tor is preaching the best sermons he has ever given us."

A pastor writes:

"The Sunday services are well attended and the solemnity and sanctity of the service which we have so much desired, seem to be more and more manifest."

Another writes:

"We are just through with our Bible Institutes in Laoag and Vigan. We enrolled fifty-five in Laoag and forty in Vigan."

C. L. PICKETT.

Seattle, Washington.

Evangelism Is Emphasized

Miss Stella Tremaine and Mrs. Gia of Wuhu, representing the Women's Evangelistic Band, went to Wuweichow for several days recently visiting and preaching in several nearby villages as well as in Wuwei.

The Wuhu Academy plans for a special week's work among its students, led by Wang Ming-dao, a well-known evangelist from North China. The faculty looks for very definite results for the Kingdom of God. Academy chapel services have been

well attended, and the Saturday morning Bible class draws boys from each class. Several of the older Christian students have led chapel services, and a small group of the boys have gone into the country a few times on preaching expeditions.

—China News Letter.

Encouragement at Boulder City

We have quite a bit of encouragement just now. While we have lost quite heavily in our faithful church attendants, the electric companies are sending in some families for the installation of the big machinery in the power house. Three Christian families are attending our services and will be, I am sure, very helpful.

We closed a membership contest in our Christian Endeavor society last evening. The contest has been running six weeks and the attendance has increased splendidly. We lost some splendid leadership and the young people were a bit discouraged, but a young man came along (I think the good Lord sent him) and while he can attend but two evenings in six, yet he has been a help and the attendance has come up from 40 to 50.

This week about 300 CCC boys moved into three of the big dormitories that the government bought from the Big Six. This is a real challenge and opportunity. I am calling a meeting of our board of counselors to try to map out our way of approach to this problem. These boys are here to build a road from Boulder City up toward the Grand Canyon along the high water line of the lake and will be here for a year, maybe longer.

THOS. E. STEVENSON.

Boulder City, Nevada.

Idaho Church Host To Christian Endeavorers

Our church entertained the Idaho State Christian Endeavor Convention. This was the first time in the history of the state Christian Endeavor work that the convention ever was in this eastern district. It was a great success and our little church responded without the aid of any of the other churches of our city, in the

entertaining of the nearly 200 delegates. Words could not express the effect of this convention upon our youth. We began a 20-week "Soul-Winning Campaign" with the assistance of A. B. McReynolds. Mrs. Menzies was with us for an evening service, bringing us a wonderful message.

The Union Thanksgiving service was brought to our church. Our renovation program has given us a beautiful little building and we feel that we have taken a step toward the goal of establishing our people in this city.

MARK C. CRONENBERGER, pastor.
Pocatello, Idaho.

Dramatizing the Christmas Story

The program given here in San Luis Potosí Christmas Eve was really very pretty. My part was to provide costumes for the group of men and boys who took part in a sort of biblical dramatization. There was an interpreter to tell of the coming of Christ, beginning the story with the promise given in the Garden of Eden. At different places in the narrative he introduced biblical characters and let them tell their part in the story—Abraham, Judah, David, Isaiah, Joseph, one of the shepherds and one of the Wise-men. He paused also for the singing of appropriate hymns by a hidden chorus. The interpreter asked his hearers to give to Christ as the Wise-men had done, and there was the presentation of gifts of substance already prepared. There was an offering for benevolence, an offering of service and an offering of self—this last through the making of the Good Confession by several people not members of the church.

We had a unique experience Christmas afternoon when so much hail fell that the streets were white—a strange sight in this city.

ELMA C. IRELAN.
San Luis Potosí, Mexico.

School Has New Building

Li Teh, our Christian school at Wuhu, China, is rejoicing over a new school building and enlarged playground. The building is simple in construction and arrangement but furnishes six good-sized classrooms that are light and airy.

Coulee Church Going Forward

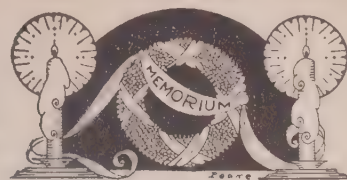
I have recently had word from Roy H. Murray at Coulee Centre, Washington, in which he gives a most encouraging report. A new organization has been set up in this community chapel and a religious census taken in connection with a canvass for pledges. They have plastered the interior of the chapel and expected the auditorium to be ready for services with all details completed, on Sunday, December 8th.

W. R. KING.

Home Missions Council.

Nanking School Broadcasts

Ruh Chuing Middle School, Nanking, South Gate, has just won first place in a preliminary oratorical contest in which



Daniel F. Stafford, December 17, 1935, Covina, California. Served in the ministry in Kentucky and California until retirement in 1911. Staunch and ardent advocate of missions and consistent reader of WORLD CALL. Age 73.

Mrs. Byrd Hodgkin, November 3, 1935, Winchester, Kentucky. Faithful member of missionary society and former president. Mr. Hodgkin died December 11. Deacon in Winchester church.

Mrs. Lucy Jane Mason, November 23, 1935, Rockville, Indiana. Devoted worker in the church and faithful member of missionary society. Age 76.

Mrs. Annie B. Meyers, August 3, 1935, Richmond, Kentucky. Loyal member of church and actively interested in missionary society—a former president. Age 77.

Mrs. Martha M. Dodd, August 6, 1935, New Philadelphia, Ohio. Ardent church worker, Bible class teacher and charter member of missionary society. Mother of James O. Dodd, pastor Central Christian Church, Marion, Ohio.

Mrs. Nandora Durham Lucas, December 19, 1935, Monmouth, Illinois. Charter member Coldbrook missionary society and for forty-five years teacher and organist in the church. Age 68.

Mrs. Hannah Mitchell, December 18, 1935, Palouse, Idaho. With her first husband, a minister, helped organize first church in Whitman County in 1879, also at Palouse and organized C. W. B. M. and W. C. T. U. Active in all departments of church.

Hidden Answers

1. What does I. J. C. conceive evangelism to be?
2. What is the worst rival of Christ in Latin America?
3. How many students attended the Student Volunteer Convention in Indianapolis? What noted Japanese was present and participated?
4. What plan does Clifford Weaver follow with WORLD CALL?
5. Who had a great capacity for friendship?
6. How long have the Hobgoods been in Africa?
7. Who built a "big house among the little houses"?

thirty of Nanking's junior middle schools were represented. The school is also pleased over its one-hour musical program broadcast over the Nanking Central Government Broadcasting Station.

Evangelism In Luchowfu

At Luchowfu, special meetings for Christian men were held for six evenings last fall in preparation for a series of evangelistic meetings to be held later in the season. The attendance averaged between forty and fifty. The men were divided into three groups for Bible study, taught by Miss Tsai, Mrs. Chen, and Pastor Ching. Three young women, teachers and former students of the Coe Memorial School, gave the main addresses of the week, Miss

(Continued on page 46.)

Helps for Leaders of Junior Groups

On these two pages are found some materials which will help adult leaders sponsor Junior Christian Endeavor, Mission Band, Expanded Period, or any other group meeting where the special units of study mentioned here are used. These pages do not contain the program procedures. They will be found as indicated in each case.—Grace W. McGavran.

How Can I Help My Country?

By Arlene Adams

THE first sessions of this unit appeared in *Junior World*, "King's Builders" section, for January 5. The material for reports appeared in two other issues, January 19 and January 26. The adult leader's introduction to the unit appeared in the January *WORLD CALL*.

February 9—What Is a Good Citizen?

Procedures for this session appear in *Junior World*, "King's Builders" section, for February 2. Materials for the group study referred to are in the same issue. Some suggestions as to your guiding the child who is to lead in preparing to use the materials given, follow.

First help the purpose of the session to emerge in all the discussion and reports. Children cannot do much for their country until they have a rather clear idea of what good citizenship involves. The stressing of outstanding characteristics of good citizenship over against the bad in such a way that the boys and girls may be impressed with the desire as Juniors to be good citizens, should be the main purpose.

You may, when the Scripture is read, want to discuss the meaning of some of the verses, and very briefly call the attention of the children to their application today. For instance, how might love of our neighbor be "the fulfilling of the law"? Do you think it would always be wise today to do what the people were told to do in Deuteronomy 15:7, 8? Discuss times or people with whom it might not make for the best citizenship.

The procedures provide for group work. Be sure to supervise each group sufficiently so that they get right down to business and do not waste a lot of time in making their decisions. Full fifteen minutes may not be needed. You may need to give your attention to one group which is slower than the others.

Because of the nature of the next meeting it will be well to have gone over the procedures and dramatization suggested, with the child who is to lead, before this meeting. Probably it will be wise to take some time at the end of this meeting, as suggested in the procedures, for starting work on the dramatization.

February 16—What Makes a Nation Christian?

Procedures are given in the February 2 "King's Builders" section of *Junior World*. The ceremonial referred to is in the February 9 issue. Rather a formal program is arranged, with group work which can be short or more intensive as you wish.

It would be helpful to your group if you could arrange a time to take them on a tour of inspection around your town or city, asking them to note especially things that are needed to make it the way it should be. If there are slums or a particularly poor and unkempt section, it would be well for them to see it so they will know such conditions exist and need to be remedied. There may be something they can think of which they might do to help remedy conditions they see. Call their attention, too, to what our government and different organizations are doing to make your city more healthful and more beautiful.

February 23—Christian Citizens

Our purpose in this session is to acquaint the Juniors further with our mountain schools in Kentucky and Tennessee, helping them to see more of the ideals of the schools and the fine Christian citizens that students from those schools become.

Actual accounts of students who have attended the schools are used for illustration. You, as adult leader, should be able to influence those taking part to especially careful preparation, so they may seem to be the students themselves, recounting their own experiences. The meeting will be more interesting if this effect can be secured.

It is suggested again that you call attention to the Easter offering. It would be well to mention the other phases of our Home Mission work besides the mountain schools. Some of the children should be able to recall at least some of them. Refer briefly to our work with the French Acadians, Negroes and Indians, and with the Mexicans and Orientals living in our country—also our work in the coke regions of Pennsylvania.

If it is decided to send any juniors to make announcement about the Easter offering to other departments, it would be well for you to arrange a time with other departments when the announcement can be made without interrupting their own program, and then help each junior plan his speech.

Juniors Explore the Alcohol Problem

By Elsie Rodgers

Why This Unit

THIS unit which will occupy the next four weeks deals with the social and health implications of the alcohol problem. Its purpose is to help junior boys and girls to discover the nature and effects of alcohol; to understand the problem created by the use of alcoholic beverages; to determine their responsibility for the welfare of themselves and others; and

to reach conclusions as to desirable attitudes and conduct, in harmony with the facts and the principles of Christlike living.

The Plan of the Unit

An impartial and frank approach to this controversial problem of beverage alcohol is essential for boys and girls who for the most part have not needed to face the question of personal indulgence.

Accordingly, this unit of four periods emphasizes pupil planning and activity; the unprejudiced statement of scientific fact in terms which juniors can understand; the interpretation of these facts in the light of the teachings of Jesus; the right of pupils to question any statement and to discuss freely all problems.

It begins with an inquiry into the nature, characteristic actions and possible good uses of alcohol. The first period aims to lead the group through discussion and worship to see the problem as one of living in harmony with God's plan and the right use of his gifts for that purpose.

In contrast to the good uses of alcohol, the plan guides the pupils in successive periods to an investigation of the misuse of alcohol in beer, wine, whiskey and other liquors; the disastrous effects on human bodies and minds; and the resulting inability to do the things one wants and needs to do if one is to live an abundant life. The necessity of self-control for one's own sake and that of others becomes apparent to the boys and girls as they seek some understanding of the social effects of the use of intoxicants in modern life and of the responsibility imposed by the law of love for personal and social well-being.

Experiences Upon Which the Unit Is Based

This unit is based upon the following everyday experiences which bring the question of the use of alcohol into the lives of many boys and girls:

Seeing alcohol used in their homes and in homes of friends; coming in contact with intoxicated persons on the street or in their homes with a resulting feeling of amusement, disgust or fear.

Hearing liquor ads over the radio, often associated with an attractive program; seeing attractive liquor ads in magazines and on billboards.

Hearing and reading the use of liquor condoned, referred to as "smart," or definitely condemned; hearing jokes aimed at "teetotalers" and prohibitionists.

Seeing in the movies the matter-of-fact presentation of the use of liquor as an ordinary part of life; seeing on the stage,

in movies and in everyday life, so-called "funny" imitations of drunkenness.

Receiving temperance education of a practical constructive nature in the home and at church school; studying in school of the physical and social effects of alcohol.

Reading and hearing of automobile accidents caused by drunken drivers.

Reading and hearing of the importance to the government of the sales tax on liquor; seeing respect accorded to government officials and business men connected with liquor business; hearing discussed the relationship of repeal to employment both in America and abroad; hearing discussed lawlessness as related to prohibition and repeal.

The Leader's Preparation

Careful preparation well in advance is essential to effective leadership. *The well equipped leader;*

1. Will have working knowledge of the established scientific facts concerning the nature of alcohol and its effects on the individual and society. Brief comments from reliable sources accompany this unit. It is important, however, that the leader read at least one or two of the sources listed. *What About Alcohol?* by Bogen and Hisey, is especially useful for both leader and pupils.

2. Will have an open mind and a willingness to guide rather than dominate. He who would lead boys and girls to a wise and intelligent decision must himself be clear in his own position. He must avoid dogmatism and intolerance, yet lead with conviction and sympathetic understanding.

3. Will know the community in which his group lives; the attitudes of political, industrial and social leaders toward the use of liquors; the municipal and state regulations for the control of their sale and distribution.

4. Will discover the experience of his group; their familiarity with the problem through home, school, motion pictures, church school and community, and the influence of these institutions in creating or modifying their attitudes.

5. Will become familiar with the plan for the entire unit and carry out for himself the proposed experiments before the first session, so that he may be free to choose and adapt suggestions according to the needs of his own boys and girls.

6. Will assemble or determine in advance the source of all necessary materials and enlist the cooperation of a doctor, athletic coach or other adult visitor or adviser upon whom he plans to call for assistance.

Sources

Background Information for the Leader

WHAT ABOUT ALCOHOL? by Emil Bogen and L. W. S. Hisey (Scientific Education Publisher, Los Angeles, 1934; \$1.50): An interesting presentation of the known scientific facts regarding the nature and effects of alcohol, strikingly illustrated with charts and pen sketches. This text is a dependable reference book

for the leader and will make an interesting addition to the pupils' reading table.

NARCOTICS AND YOUTH TODAY, by Robert E. Corradini (Foundation for Narcotics Research and Information, Inc., New York City, 1934, cloth, 50 cents; paper, 25 cents): A presentation of the nature and effects of alcohol, scientific in content and simple in statement. The writer approaches the subject from the standpoint of individual and social health and well-being in a mechanized and closely knit society. Written for high-school groups, but helpful for leaders of younger children.

ALCOHOL: ITS EFFECTS ON MAN, by Haven Emerson, M.C. (D. Appleton-Century Company Inc., New York City, 1934; \$1.00): Brief but authoritative treatment of the nature of alcohol and its effects on the human organism. Prepared for the general reader and teachers.

SYLLABUS IN ALCOHOL EDUCATION (Revised), by Bertha Rachel Palmer, (National Woman's Christian Temperance Union, Evanston, Illinois, 1934; 20 cents): An outline of the alcohol problem dealing with the nature of alcohol and its effects on the human organism.

Teaching Guides and Materials

CHILDREN AND THE ALCOHOL PROBLEM, by Elsie C. Rodgers: Discusses purpose and method of the study of the alcohol problem with children. A list of source materials is appended.

THE JUNIOR AND THE PROBLEM OF TEMPERANCE, by Willie Jean Stewart. (Christian Board of Publication, Beaumont and Pine Sts., St. Louis, Mo. 1934; Teacher's text, 20 cents; Pupil's text, 15 cents): Teacher's text contains background material, suggestions for worship, investigation, experimentation and other pupil activities. Pupil's book includes stories, study and "what to do" suggestions.

THE CHEMICAL SHOP AND CHILDREN AND EXPERIMENTATION WITH ALCOHOL, by Edna L. Acheson. (Pilgrim Elementary Teacher): The first, a series of articles (in the issues for May, June, July, 1932), describes a Junior Vacation Church School Project, and the experiments through which the boys and girls discovered facts concerning alcohol. The second article appearing in January, 1933, describes possible experiments in more detail.

STATE DAIRY COUNCILS—Write for information concerning story and poster material for health education.

Story Material may be found in:

GREATNESS PASSING BY, by Huldah Niebuhr, Charles Scribner's Sons, New York, 1931. **YOURSELF AND YOUR BODY**, by Grenfell, Charles Scribner's Sons, New York. **JUNIOR WORSHIP MATERIALS**, by Nellie V. Burgess, Cokesbury Press, Nashville, Tenn., 1930.

For the Pupil's Reading Corner

WHAT ABOUT ALCOHOL? by Bogen and Hisey. (See "Background Information").

THE THREE PARTNERS (1929) 20 cents; **INSIDE INFORMATION** (1931) 20 cents; and **HERE'S HEALTH TO YOU** (Revised 1934) 35 cents, by Margaret Baker, National Woman's Christian Temperance Union, Evanston, Illinois. Booklets by an English writer which present the facts concerning alcohol and its effects on the human body and nervous system in vivid and attractive fashion.

ANSWERS TO ALCOHOL, by L. H. Caldwell. Gardiner Elementary School, Wichita, Kansas. 20 cents each, \$1.75 for 10 copies. An attractive and interesting reading book for juniors. A group of juniors visit a doctor, an insurance man, a factory manager, a chemist and others to learn about alcohol. The stories are an account of the interviews.

School Physiologies and Health Texts—Examine to see that statements with reference to the use and effects of alcohol are correct.

THE BOOK OF KNOWLEDGE, 2 W. 45th Street, New York City. Found in many libraries.

March 1—Why Talk About Alcohol?

Procedures for this session will be found in *Junior World* for February 2. Source materials for it will be found in *Junior World* for February 16 and 23 under the general heading "Things of Interest About Alcohol."

The purpose of the period is to stimulate the curiosity of the group, capture their interest and enlist their whole-hearted cooperation in an investigation of the alcohol problem.

The following questions indicate the steps to be taken in achieving the purpose outlined: What is the question (or problem) we want to decide? What do we already know about alcohol? What else would we need or like to know about it? How can we find out? Who will take the responsibility?

In the discussion the leader should help the children to see clearly that people are not agreed as to the use of intoxicating drinks; that some people think that beer and other liquids which contain alcohol are good to drink, while others think they are very harmful; and still others think they are good if one drinks "within reason." As Christians we should try to discover what alcohol is and the harm it does to people so that we shall be able to decide wisely what we should do about using intoxicating drinks.

The ensuing discussion in the group should reveal to the understanding adult the present knowledge of the children concerning the problem, their attitude toward it, their interests and their particular needs.

Book Chat

(Continued from page 22.)

gle are implicit in an evolving social order. The Christian ideal of love, while impossible of actual fulfillment, will serve to mitigate the severity of the conflicts involved.

I Discover the Orient by Fletcher S. Brockman should have been published five years ago, as it would have been a fine accompaniment to *Rethinking Missions*. The author tells of his experiences as a secretary of the Y. M. C. A. in China and describes the great evangelistic meetings held by Sherwood Eddy and John R. Mott. The cordial attitude of Confucian leaders and the substantial contributions of Chinese business men and officials to the Christian work are set forth in detail as a demonstration of the common qualities of humaneness and generosity in all cultures and religious faiths.

Books Mentioned on Page 22

THE POWER TO SEE IT THROUGH. By Harry Emerson Fosdick. Harpers. New York. Price \$1.50. 248 pp.

MEDITATIONS ON THE CROSS. By Toyohiko Kagawa. Translated by Helen F. Topping and Marion R. Draper. Willett, Clark & Company. Chicago. Price \$1.50. 212 pp.

AN INTERPRETATION OF CHRISTIAN ETHICS. By Reinhold Niebuhr. Harpers. New York. Price \$2.00. 244 pp.

I DISCOVER THE ORIENT. By Fletcher S. Brockman. Harpers. New York. Price \$2.00. 210 pp.

THE WAY. By Esther G. Rockwell. Walter H. Baker Co., Boston. \$0.35.

THIS is a pageant with much music worked into the structure. The cast is flexible. As one concludes the reading of the short drama, the feeling is strong that the conclusion is unreal, for the things which occur in the pageant in the last scene are just what isn't happening in our world today, such as Italy uniting with other nations in paying homage to the Christ. There is no royalty necessary for production. The entire pageant is based on material from the Old and New Testaments.

J. EDWARD MOSELEY.

THE BASIC BELIEFS OF JESUS. By Bishop Paul B. Kern. Cokesbury Press, Nashville, Tennessee. 241 pages. \$2.00.

THIS book is readable, the lecturer is outspoken and well read. He is open-minded and reverent. He accepts the findings of science. He appeals to preachers to be specific in attacking evils, and follows his own advice.

He presents Jesus as having a supreme regard for the sacredness of personality, and as making it the criterion by which to measure institutions and movements. He sees "authoritarianism," and "our indiscriminating enthusiasm for freedom" as grave dangers to personality.

He rejects the old cosmogony of Thomas Aquinas, Dante and Milton, and pleads that the church utilize the many advantages afforded by the concept of the "creative process" of growth. This viewpoint, he thinks, Jesus sanctioned and practiced, depending upon spiritual growth rather than coercion.

"The secret of Jesus' life is found in his faith in the power of the ideal as over against the real." The major conflict in the modern world is still "between realism (materialism, secularism) and idealism, between the immediate and the ultimate." He points to the many causes challenging us today to risk our faith in working for a better world.

Jesus did not argue his way to God, but assumed God is. He "achieved and preserved the luminous sense of communion with God" by "an initial commitment of his life," by "presenting himself ever as the channel of God's grace to men," by love shown to those about him, and by his prayer life.

Jesus believed supremely in love as the ultimate solvent and redemptive force. Kern distinguishes sharply between the sentimental professions of the church and the crux of the matter by asking if love is an active, valid principle which is applicable today, and whether the church is willing to use this principle even to the point of suffering and perhaps losing its standing.

He attacks naturalism, secularism, humanism, the Oxford movement, Barthianism and has his doubts about liberalism. The book is courageous, especially in its pronouncements upon the race question, nationalism and war. The final chapter is a bit vague, and is discomforting to conservative and liberal alike. He criticizes eminent preachers whose sermons "register an uncertainty about the central doctrine (Jesus) of historic Christianity." But after paying his respects to "materialism," "historical criticism," the "undermining effect (in form) of the scientific method," and "the emphasis upon the ethical significance of Jesus," we fail to sense where he has adequately solved the questions he has raised. The book is, nevertheless, readable, suggestive, stimulating.

BARTON A. JOHNSON.

EBB TIDE AND THE BUNTY'S DREAM. By Edwin R. Meiss. Available from the author at Route One, Woodbridge, New Haven, Conn. \$0.25.

EBB TIDE is weak in characterization, conflict and dialogue, and the episodic structure is terrible. The theme is worth while, but it certainly could be treated much more effectively. The play is full of propaganda, and while churches and their drama groups are interested in the problem treated, they are not interested in publicizing all kinds of agencies, many of them doing the very thing that the local church would be doing if it were effectively meeting the needs of its members!

Much the same may be said in reference to Mr. Meiss's other play. It is full of propaganda and lacks the qualities of good drama. The ending can be guessed by almost anyone after the first few lines. The characters become mere shadows of real human beings.

Both of the plays require a royalty.

J. EDWARD MOSELEY.

BIBLE BOOKS FOR SMALL PEOPLE. Thomas Nelson & Sons, New York. Twelve small volumes, \$3.00; \$0.25 each.

One is delighted to find in this set of twelve Bible story books something which the kindergarten child will really enjoy and which will contribute to his appreciation of people in the Bible. The books are in the popular "Peter Rabbit" size and follow the same plan, with colored drawings on the right-hand page and a sentence or two on the left. The stories are imaginative, with the main facts drawn from the Bible. They are well told and have fine atmosphere and content. An occasional phrase betrays the fact that they are written for English children. Wheat is always referred to as "corn." There is an occasional inaccuracy, as in the pictures of Sarah who is portrayed as young and charming. But in no case is this important. Every Beginner Department will find them most valuable, and every mother will find them a rich addition to the private "library" of her child.

GRACE W. MCGAVRAN.

TODAY THE KINGDOM COMES. Edited by Virgil E. Sly, United Christian Missionary Society, Indianapolis. Price fifteen cents; in quantities of ten or more, ten cents each.

THIS best seller is a travel book too, for its scope is world wide. Its story begins in the local church of each reader, takes one across this country with a glimpse in nearly every state and carries one out over land and sea to the other countries of the world.

Another claim that may be made for this book is that it is a "Book of Knowledge." How often has a minister wished for "human interest material" of current value to use in his sermons and talks on missions! Sunday school superintendents and teachers have echoed the wish for illustrations and concrete examples of our educational and missionary work. Leaders of missionary organizations are eager to make their programs real and vital through the means of living personalities that throb and pulse.

Then there is a large group of interested supporters of the world-wide program who express their rightful privilege and obligation when they say, "We wish we could see just what our money does and what is accomplished with it."

Today the Kingdom Comes brings an answer to many questions and many

(Continued on next page.)

Women and World Highways

(Continued from page 35.)

Theodore Roosevelt, who called her "the most useful citizen," always went to see Jane Addams when in Chicago. When she supported him as the Progressive candidate for the presidency in 1912 it was declared that such support carried with it a million votes. When in 1916 she announced her support of Wilson on the progressive record of his first administration, newspapers regarded it as one of the hardest blows struck at the Hughes candidacy. No other woman has ever exhibited such political force by simple statements of her own intentions. When she went around the world the journey was something like General Grant's except that "he was welcomed by kings and she was welcomed by peoples." It was her faith in people and her hope for the democratic solution of life's vast social problems which brought to her such power over the illustrious and the obscure.

Many tributes have been paid Jane Addams. A London editor said that "if Christ came to Chicago he would stop at Hull House." Another Britisher, John Burns, said in 1900 that "Jane Addams was the only saint America had produced." Harold Ickes said, "She is the truest American that I have ever known, and there has been none braver." On the day of her funeral her own little six-year-old great-grandniece, looking at the hundreds of other children who had come in their Sunday best, whispered the query: "Are we all Aunt Jane's children?" Aye! Such they were. She saw them and "did something about it." She bought her big house "right down among the horrid little houses." She opened wide her doors to take them in as she ever opened the doors of her heart to take in all of this earth's disinherited.

Many memorials to Jane Addams are under way. Schools, parks and various monuments in many lands will bear her name. All of which is fitting and to be expected. Her biographer, however, suggests a more effective way of honoring her, as he writes:

"The only memorial which those who knew her best hope for is that, by an increase of her sympathy and particularly of her understanding, the democracy of her ward, her city, her country and her world may be advanced.

"Then her life will never reach the end."

A Pilgrimage In Japan

(Continued from page 28.)

which all joined in singing: "Holy, Holy, Holy, Lord God Almighty," and in repeating the Lord's Prayer. Verily,

"The firmament and earth were blent
In silent and mystic sacrament."

A beautiful wooded stretch was traversed before reaching the Plain of Senjogahara, the old battlefield where ended the strife between two hostile camps which

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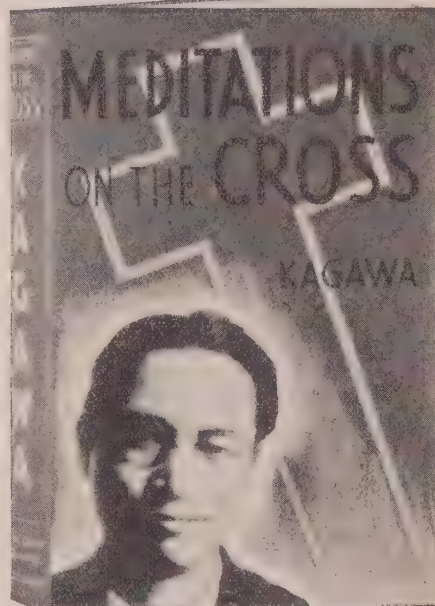
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- VII. The Cross as Truth
- VIII. The Cross and the Blood of Christ
- IX. The Cross and Prayer
- X. The Cross and the Fine Art of Death
- XI. Those Who Take Up the Cross
- XII. Divine Love Made Real Through the Cross
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had succeeded in dividing the country for fifty-six years.

The moss along the roadside in its new greenery and variety, the rustling bamboo grass, a pair of graceful, contented ducks carving circles upon the lake's quiet brilliancy, the silvery-white birches, the distant call of the pheasant and cuckoo from out the bamboo thickets, the lacework of the lofty larches fringing the foothills, but most sublime of all—the tiny nightingale spilling its melody into the early freshness of the morning, made God's handiwork a holy thing.

"He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who hath made all things well."

And what a surprise it was to come upon Jizo, the Patron of Pilgrims. There he sat at the side of the road on a slight elevation under a miniature Shinto roof, with stones piled high about him. Each stone that lodged there represented a prayer and would surely be answered, because it stuck. Thus hundreds of weary

pilgrims wend their way, satisfied and certain of Jizo's benediction.

At the end of the three-mile stroll to Lake Chuzenji the girls tumbled into four launches, eager for the thrills of the thirty-minute ride across the tranquil lake.

The return to Tokyo was prosaic enough, but each student brought with her a deeper appreciation of the "sweet growing things and their lovely secrets."

The Japanese people are particularly sensitive to nature. How beautifully their literature, art and poetry express this love of nature! This gives one a glimpse into their spirit world. To them Nature's symbols are sacred.

Book Chat

(Continued from page 42.)

needs. Every Disciple of Christ should possess his or her own copy of this deservedly popular book.

It is a piece of headline news when a book reaches the rank of a best seller within a few weeks of its first appearance. This is the achievement of the

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story carrying the title *Today the Kingdom Comes*. Its immediate popularity is due to the fact that the pages, though few in number, tell the story of a challenging share as a brotherhood in the task of making a Christian world. Out of cold, black type are brought glimpses of life itself that is being changed—living personalities motivated by the spirit of Jesus and working in his name.

ORA LEIGH SHEPHERD.

THEY SHALL NOT DIE. By John Wexley. Samuel French, New York. \$2.00.

THIS three-act play portrays the arrest and beating of nine Negroes, charged with seducing two white girls. A trial is held. Racial prejudice, the disreputable character of the girls and inadequate justice for the Negroes are all effectively treated.

Although the play is too difficult for amateur production, the author has presented a vital contemporary problem with strong dramatic insight. As a whole, the play deals with the racial prejudice so apparent at times in this country. It is a fervent plea for fair trials and real justice for all.

Mr. Wexley is the author of another well-known stage play, *The Last Mile*.

This play should be studied by church dramatists for its craftsmanship, especially the simple way in which the plot develops. A strong emotional appeal runs through the entire central conflict.

J. EDWARD MOSELEY.

Station UCMS Broadcasting

(Continued from page 34.)

Mrs. Virginia Clarke, widow of Roger Clarke who died last March as the result of a fall on a river steamer, is now at her father's home in Indianapolis. Mrs. Clarke had hoped to remain on the field until the end of her five-year term of service, but the doctors have insisted that she come ten months ahead of schedule. Miss Edna Poole accompanied Mrs. Clarke, coming on regular furlough.

We note the death of George E. Lyon, which occurred November 21, 1935, in Topeka, Kansas. Mr. Lyon served faithfully as state secretary of Kansas from 1906 to 1922, and was a member of the state board until his death. He was sixty-eight years of age.

Arthur E. Elliott of Asunción, Paraguay, writes: "The Frances Allen Hall (our new boys' dormitory) is now receiving the finishing touches. What a beautiful building it is! We now have three

fine buildings (all due to our Ohio women), and the best school plant in all Paraguay."

Announcement has come of the marriage of Miss Mary Sheldrake in New York, December 28, 1935, to Willard Bowman. It will be remembered that Miss Sheldrake was regional director of religious education in the Eastern Area for a number of years. Our best wishes to the young couple.

Mr. and Mrs. E. C. Davis, who came home from India last year, are now pleasantly situated in an apartment in St. Petersburg, Florida, and enjoying the fellowship of the Mirror Lake Christian Church. They may be reached at 140 Thirteenth Avenue, N. E.

Arthur E. Elliott and family arrived in New Orleans from Asunción, Paraguay, January 8, spending both Christmas and New Year's on shipboard. The Elliotts stopped in Texas and Oklahoma to visit relatives and friends and in Independence, Kansas, with the living link church. They will make their home, for a few months at least, in Iowa, where Mrs. Elliott's people live.

The National Benevolent Association and the Emily E. Flinn Home at Marion, Indiana, have suffered serious loss in the death of Mrs. Goldie Bennett, superintendent of the Home, December 22 in Ball Memorial Hospital, Muncie, Indiana, after an illness of several months. R. A. Bennett at one time served the church in Marion as pastor. After his death Mrs. Bennett became general secretary of the Marion Welfare Association, a position which she filled faithfully and well, and in 1933 she was called as superintendent of the Home, where she gave of her time and strength unstintedly.

The Council for Social Action of the Congregational Church is to be congratulated on securing Mrs. Marguerite Harmon Bro as a member of its staff. Mrs. Bro's work will center in the development of community programs of social action among the local churches of the Middle West, with headquarters in Chicago, gearing them into the national and international programs of the Council. Mr. and Mrs. Bro served six years as missionaries in Luchowfu, China. Mrs. Bro was assistant to Dr. Edward Scribner Ames in University Church, Chicago, for three years, and for ten years has lectured and written on missions, international relations and the social implications of the gospel.

While at the Foreign Missions Conference at Asbury Park, New Jersey, Alexander Paul received word of the death of his brother, William Paul, in Victoria, B. C., following an illness of a year or more, at the age of seventy years. The brother had been in this country for twenty years and was a horticulturist.

Mr. and Mrs. W. R. Warren are pleasantly domiciled in Sarasota, Florida, at

263 Laurel Street, where they are enjoying the sunshine, the sandy beach and the wealth of flowers and fruit, while Mr. Warren proceeds with his writing of the history of the Board of Ministerial Relief, which has been delegated as his responsibility.

Since the death last summer of Henry L. Herod, superintendent of Flanner House, colored welfare center in Indianapolis, C. H. Winders, chairman of the Flanner House Board, has been serving as superintendent, pending the selection of a successor. The board now announces the appointment of Cleo W. Blackburn of Tuskegee, Alabama, as superintendent, and Mrs. Myrtle Roper as assistant superintendent. Mr. Blackburn is a graduate of Butler University and received his Master's degree from Fisk University. He was acting head of the sociology and economics department at Knoxville College last year and is now head of the department of records and research at Tuskegee Institute. Mrs. Roper has been connected with Flanner House for ten years and as supervisor of the employment department has organized vocational groups to train women for occupations.

We are indebted to Mrs. Bess Samuel Ayres, associate editor of a poetry magazine, *The Bard*, for the poem "Homing Ships," which appears on another page. Mrs. Ayres is the wife of J. I. Ayres, supply pastor of Arcadia Park Christian Church, Dallas, Texas.

Honoring Miss Mary Thompson, who served as a missionary in India for forty-four years, first under the Foreign Society and later under the United Society, with funds provided by our Australian churches, the Board of Foreign Missions of the Christian Churches in Australia, plan to erect a bungalow at Dhond, India, where they have several missionaries now at work. The project will cost about \$4,500 and in addition to well-deserved honor for a pioneer missionary will provide a much-needed home for a missionary nurse.

Our sympathy is extended to Abel Charles, pastor of our church in San Luis Potosi, Mexico, in the loss of his newly born child—a fifth daughter. Mrs. Charles is still ill but it is hoped will soon be well and strong again. Many who attended the San Antonio convention will remember meeting Mr. Charles.

After suspending publication for some months, we are glad to again receive copies of *The Canadian Disciple*. The new editor is Miss Marian V. Royce, at one time national young people's and religious education secretary for Canada. Miss Royce is at present a member of the teaching staff of Moulton College, a Toronto school for girls, and is giving her services gratuitously as editor of *The Canadian Disciple*, and serving as secretary of the National Woman's Committee, as well.

Pruning Shears

(Continued from page 16.)

I hadn't told it too many times how could you have ever remembered what day Saturday is?"

"I couldn't forget it," Carl answered seriously.

"Hearin' me tell it so often."

"No," Carl declared, "that's one story you only had to tell me once."

With a sudden fierce movement he snapped a branch from the toyon bush and beat it ruthlessly against the hedge. "It's maddening—that sound—that sound when a boat is plugged. And it's a sight you can't forget either—the wreckage—the dead men, and the men, not dead—yet."

He stopped. He leaned against the smooth, green hedge. His face was white and drawn. John stared at him, completely taken aback at his sudden burst of volubility.

Nervously Carl tore a cluster of berries from the branch and flung them far out across the lawn.

"I'm goin' to tell you," he said, strangely stirred, "once and for all I'm goin' to tell you why I remember that date. I remember it because I can't forget it, that's why. I can't forget it, I tell you." His voice was growing loud and excited. "I can't forget any of it—most of all those men on the water. And one of them was your brother, and one of them was you. Maybe you'll know now why I ought to remember it." He paused, breathing heavily. "I was the captain of the submarine."

The shears slipped off the hedge and fell to the lawn.

"Aw, what're you tryin' to tell me?" John asked, his voice husky.

"The truth," was the slow answer.

"You're kiddin'," John said almost wistfully.

"I'm tellin' the truth," Carl answered, shaking his head.

The color was slowly draining from John's face. Carl's eyes were narrowed, his mouth in a straight set line. At last their eyes met and they stared as if seeing each other the first time. For a few moments they stood thus. Then with a sudden quick toss of the head John broke the silence.

"So you were the captain," he said brightly.

There was more silence.

"I'll bet," he spoke again after a moment, "you were a swell-lookin' boy in that captain's uniform, Carl. Some way it's kinda hard for me to see you in it."

"I've got pictures," Carl answered, "in my trunk. Want to see them?"

"Atta boy," John said with his old enthusiasm, "let's have a look. Let's see our old pal, Carl, in a German captain's uniform."

He stepped quickly around the hedge and the two men headed toward Bartels' kitchen steps.

Suddenly Carl turned around. "Say," he said, "look at our new shears lyin' on

the lawn. Think we can afford new ones every week?"

John stepped back, picked up the shears and handed them to his neighbor.

"Keep 'em," he said. "Your turn next week."

Then as Bartels held the door open for him to enter John added solemnly, "Say Carl, why do you suppose we two guys were so set on gettin' each other's scalp?"

"I've wondered that a million times myself," Carl answered as he closed the screen door behind them.

Peace

(Continued from page 31.)

assured that they would not return to fight her. It is hardly possible that they will be returned before a permanent peace treaty fixing the boundary is signed. Things in Bolivia are very uncertain. Some of her politicians wish to ignore the Peace Conference at Buenos Aires and wage a war of revenge. Paraguay has withdrawn from the League of Nations, and it is a very delicate matter for any American nation or group of American nations to guarantee peace between Paraguay and Bolivia. That is the crux of the whole problem, for without a guarantee, a Peace Treaty is of doubtful value, since a revolution in either country could easily undo the Treaty. The future is very uncertain for confidence is lacking.

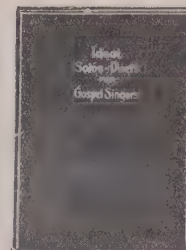
No, I am not a pessimist. The world has progressed wonderfully in the last two thousand years and I believe it will continue to progress, but there are still plenty of problems to try the metal of youth, who seek a better civilization, and who desire a reign of justice and peace upon the earth.

The line staked out by the Neutral Military Commission of the Peace Conference will remain as the boundary between the two nations until a Boundary Treaty is signed, which may be months, if not years. It is said that General Estigarribia and Peñaranda understand each other and are more peaceful than the peacemakers. What a blessing!

The Rotary Club is still working with the question of prisoners. While the governments concerned now send most of the funds for prisoners through the official office dealing with prisoners, we still receive some individual money orders. Clothes also come through Rotary, and there is a lot of correspondence. The secretary of the Asunción Club has just received 7,000 complete uniforms for Bolivian prisoners, from the Bolivian Legation in Buenos Aires. These are shipped to us through the Rotary Club of Buenos Aires, and documents have recently arrived stating that 349 boxes of clothing and 9,000 uniforms have been sent us direct from the War Office in La Paz.

As my resignation as secretary took effect November 1 (due to my furlough), Robert B. Lemmon (vice-director of Colegio Internacional, the new secretary), will have plenty to keep him busy distributing uniforms, etc. Rotary takes time

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and thought, but who can tell just how valuable its important services have been in these critical years?

A. E. ELLIOTT.

Asunción, Paraguay.

Christmas Festivities in Rural Mexico

By Florine Cantrell*

WHAT kind of a Christmas program can one prepare in ten days? Particularly when the majority of the people cannot read, and those who can, only poorly? You would be surprised. Very little practice, except for Christmas carols, was done. But each evening as many people as could came together for Bible studies of the prophecies and fulfillment of the Christmas story, with its results and possibilities in the world and in individuals.

The day arrived for the fiesta. One of the men went to the river to bring willow boughs to decorate the temple. Later on in the day, someone came to me saying Don Atanacio was decorating the temple. He had complained because I had not given any instructions, became impatient, and went ahead to do it himself—exactly what I wanted. Someone else had gone to the mountain for evergreens. We had six beautiful pines, which were set up in the temple. I should say "planted," because the men made holes in the floor (earth) and placed them there. The seats were arranged around the walls of the large room and there we had our fiesta in the woods. The manger was made of adobe and placed upon the plat-

*Missionary at Ciudad Garcia, Zacatecas, Mexico.

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form. A flashlight placed in the straw completed the scenery.

After singing all the Christmas carols we knew and having an explanation of the Holy Child, we filed out of the temple singing "O Little Town of Bethlehem," each with a lighted candle in his hand. We arrived at the house near the church only to see Mary and Joseph turned away from the inn. We stood still, singing. "You left your home in glory to be born in a stable, but there is room in my heart, Lord Jesus." After this we marched to the sheepfold, singing "O Come, All Ye Faithful." There the boys who make their living by tending the sheep were taking the part of the shepherds. The

sheep (who had had no practice whatever) acted their part in a most acceptable way. At the proper time and place the sacred story was read, to carry forward the movement of each act. After singing "Hark, The Herald Angels Sing," we followed the shepherds to the manger, singing "Come, Little Shepherds, to Worship." On entering we found the shepherds kneeling, and we sang "Silent Night, Holy Night." The picture was rustic, but beautiful. Could Hollywood provide more realistic scenery? Without providing for it the lights showed only the silhouetted figures of Mary and Joseph, I suppose all wrong for the proper stage setting, but for a people who give more honor to the mother than the Son, all correct. The manger was all aglow. From expressions afterward heard, we are happy that more than a flashlight, even the Light of the World that night brightened the vision of some who had been very ignorant and very prejudiced.

While the Wise-men were kneeling with their gifts, old and young brought gifts to the altar—mostly bags of corn to be given to the very poor who some days did not eat because there was no corn in the house. There were also gifts of cloth and one pair of new shoes.

Following the religious festival, we had a social hour with refreshments of peanuts and candy. Here was a group of more than a hundred people—some very incredulous men, some very fanatical Catholic women, others indifferent, and a group of men, women and children who had found the abundant life—all united for a few moments to do honor to the Prince of Peace.

Echoes From Everywhere

(Continued from page 39.)

Major led the devotional periods, Mr. Goulter carried on very lively Bible drills, Miss Wilkinson, Miss Major, and Mrs. Goulter presided at the organ on various occasions, and Miss Teagarden conducted a singing class. Miss Teagarden says she reports the last item because it shows what missionaries sometimes have to do even when they can't! —China News Letter.

Wuhu Academy
Grows

The Wuhu Academy has a big family this fall. Of the two hundred thirty-seven students enrolled, about thirty are girls.

The entering class is especially large and has been divided into two groups. It is quite a problem to know how to influence rightly this large number of new students, especially at this particular time when military preparedness looms so large in the thoughts of the young people. The attitude of the Christian teachers this term is a great help to the school. They are doing personal work among the non-Christian teachers and students. One has started a Bible reading group which now has twenty members. They read assigned portions daily and meet once each week for discussion. The students, alternating between the boys' and girls' groups, lead in the discussions of what they have read. The science lecture room has been fixed up very attractively for the use of religious meetings. A large group meets in it each Sunday morning for an informal service. It is open to Christian students to use for their quiet time.

MRS. W. W. HASKELL.

Wuhu, China.

Students Prepare To Teach

At Gingling College, Nanking, China, thirteen of the thirty-five seniors are taking practice teaching this semester in order to prepare themselves better for their future work of teaching in middle school. The practice school, which is a three-year senior high school and planned for seventy-two students, has felt compelled to accept eighty students.

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	General Fund	Increase Acct. Addition Bd. Education Bd. Temperance	Net Increase	Special Funds	Increase
Churches -----	\$ 54,701.21	\$ 2,221.66	\$ 2,203.87	\$ 875.30	\$ 379.80
Sunday Schools -----	37,462.02		33.14	858.19	778.19
Christian Endeavor Societies -----	1,285.77		271.43		
Missionary Organizations -----	139,593.63		5,973.67*	632.61	471.29
Individuals -----	4,979.55	12.50	397.30*	5,736.40	4,215.40
	\$238,023.18	\$ 2,234.16	\$ 3,862.53*	\$ 8,102.50	\$ 5,844.68

From Miscellaneous Sources

Bequests -----	\$ 11,302.16	\$ 870.07*	\$ 1,446.24	\$ 1,421.24
Interest (U. C. M. S.) -----	27,599.05	6,691.72*	1,624.08	708.94
Interest (Old Societies) -----	10,744.30	4,053.89		
Gifts (Old Societies) -----	11,250.00	3,001.27	1,250.00	1,250.00
Home Missionary Institutions -----	21,212.71	7,439.73*	500.00	500.00
Annuities -----			57,914.67	39,164.67
World Call Subscriptions and Advertising -----	19,506.61	387.84		
Literature -----	12,807.15	1,568.95		
Miscellaneous -----	19,270.56	637.84*	6,455.43	4,191.56
	\$133,692.54	\$ 6,627.41*	\$69,190.42	\$47,236.41

*Decrease.

The Missionary Register

Missionaries Going to the Field

Mr. and Mrs. Robin R. Cobble, Africa, Baltimore, February 20, SS. "City of Baltimore," Baltimore Mail Line.

Missionaries Coming on Furlough

Mr. and Mrs. A. E. Elliott, South America, New Orleans, January 8, SS. "Del-mundo," Delta Line.

Births

David Ward to Mr. and Mrs. Virgil Havens (Africa), Indianapolis, December 17, 1935.

Home Life Emphasized

At South Gate, Nanking, the chief event of interest last month was a week's activity on "Christianization of the Home." Mr. McCallum says: "On Saturday we had a splendid day at the community center building. The room walls were covered with attractive posters, some of which were local productions. These showed the contrast between the old home and the new. In one room we set up a nursery. Another room presented a model Chinese home with Christian pictures and books and an attractive arrangement of furniture common to most Chinese homes. There was a table set with food showing what and how one should eat. In another section of the building leaflets were handed out giving information regarding sanitation in the home and here were displayed a simple first-aid kit and simple home remedies. Suitable games and playthings for children were on display in another place and a good collection of Christian books were on exhibit together with Bibles of all sizes and prices with someone ready to take orders for any that were wanted. The adults enjoyed playing some games that were not gambling games and that were suitable for home use. The day closed with a play showing 'A Day in a Christian Home.' We hope that by keeping this up year after year some of our

people will become so familiar with many of the ideas that the young people will just naturally accept them and do more to carry them out."

Coe Memorial Flourishing

Coe Memorial Girls' School at Luchowfu, China, is rejoicing in a large enrollment this semester. It has the largest middle school in its history. The former principal, Miss Li Mei-yuin, is in Peiping continuing her studies. Ho Shu-wen, who has been a very efficient dean for two years, has been made principal. Miss Wilkinson says the school plans for his installation just as soon as Li Hou-fu, the mission secretary, can visit Luchowfu.

Find School A Joy

The Luchowfu Nursery School has entered its second year with eighteen small pupils who joyfully attend every day. The same faithful mother-teachers are on duty with the exception of one who is taking time out for a new son. Last month they had visitors from the state and local educational authorities. The local Child Welfare Board has asked Fang Wen-tze, one of the mother-teachers, to serve on their committee and help them with plans for "Children's Year."



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Hospital Crowded

At Luchowfu, Dr. Corpron has been kept very busy, carrying a heavy load of sixty patients alone, many of them in the hospital to break the opium habit. The Chinese Medical Association held its biennial conference at Canton, and Dr. Chen and his wife of the Luchowfu hospital attended. They were especially happy to go, for Canton is their old home.

The Last Page

For a New World

GOD grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see

Of that new world that he would have us build,
To life's ennoblement and his high ministry.

God give us sense—God-sense, of life's new needs,
And souls aflame with newborn chivalries—

To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to his fair sanctities,
To bind the nations in a pact of peace,
To free the soul of life for finer loyalties.

Not since Christ died upon his lonely cross
Has time such prospect held of life's new birth;

Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and failures of the past.
But with his help who did the first earth build,
With hearts courageous we may fairer build this last.

—JOHN OXENHAM.

Shadows

By Elizabeth Ready Watson

As I sit within the chapel,
And look up
At the high, stained windows,
I cannot see the trees beyond,
Yet I am sure that trees are there.
Because?
Because their lacy shadows move
In rhythmic grace
Across the panes.
And thus it is
Within the temple of my spirit—
I see not God,
Yet know his presence,
As, across my weary day
There falls, with grateful, healing touch,
The shadow of his wing.

—Epworth Herald.

Not Far

By Bertha Sears

God is not far from each of us—
Just the distance of a thought,
A look—
Just the space of attentiveness,
A wish—
God is no farther than a heart-reach—
God is not far from each of us.

Witnesses

The spires of country churches,
Simple, tall, and true,
Built by village carpenters—
A craft the Master knew;

The bells of country churches,
Solemn, sweet, and clear,
Singing across the dusky fields,
Calling that He is near;

The folk of country churches,
Following where He trod,
Loyal as were His fisher folk—
Witnesses of God!

—LESLIE SAVAGE in *Christian Century*.

"God, Let Me Give"

God, let me be a giver, and not one
Who only takes and takes unceasingly.
God, let me give, so that not just my own,
But others' lives, as well, may richer be.

Let me give out whatever I may hold
Of what material things life may be heaping,

Let me give raiment, shelter, food or gold,
If these are, through Thy bounty, in my keeping.

But greater than such fleeting treasures,
May

I give my faith and hope and cheerful-
ness,
Belief and dreams and joy and laughter
gay,
Some lonely soul to bless.

—MARY CAROLYN DAVIES.

Two old settlers, confirmed bachelors,
sat in the backwoods. The conversation
drifted from politics and finally got
around to cooking.

"I got one o' them cookery books once,
but I never could do nothin' with it."

"Too much fancy work in it, eh?"

"You've said it! Every one o' them
recipes began the same way: 'Take a
clean dish—' and that settled me."—
Modern Woodsman.

"Who was the first man?" inquired the
Sunday school teacher.

"George Washington," promptly an-
nounced a boy in the front seat.

"Oh, no," corrected the instructor.

"Then I suppose it was Adam," mut-
tered the boy, 'if you're counting those
foreigners.'—*Exchange*.

The victim of an accident glanced
thoughtfully at the caller's card. "I
think you're what they call an ambulance
chaser, aren't you?" demanded the in-
jured one.

"That's rather a harsh name," replied
the lawyer, blandly. "Why not call me
a settlement worker?"—*Exchange*.

When the first-grade teacher began to
check birth records she found that little
Alice was several months under school
age, so the child was sent home.

"What is the matter?" asked the little
girl's mother when the child returned.
"What has happened?"

"I—I got laid off," sobbed the child.
—*Indianapolis News*.

Visitor: "And how old is the baby?"

Small Sister: "He isn't old at all.
He's a this year's model."—*Onward*.

"Why does a woman say she's been
shopping when she hasn't bought a
thing?"

"Why does a man say he's been fishing
when he hasn't caught anything?"—
Philadelphia Inquirer.

Si Snodgrass and his wife Sapphira
heard a burglar in the night. Si took
his faithful old shotgun and his wife lit
a lamp and stood by him. The burglar
seemed to be in the cellar. Si whispered
to his wife: "You go ahead, Sapphira,
and I'll bring up the rear. I can stand
sorrow better than you can."—*The Path-
finder*.

Waiting on Dad

Jimmie had asked for a toy train for
Christmas, and when he returned to school
after the vacation his teacher asked him
whether he had found the train on the tree
Christmas morning.

"Yes," answered the child.

"Do you like to play with it?" con-
tinued the teacher.

"I won't know for a while," re-
plied the boy. "Dad isn't through playing
with it yet."

Sometimes we can't help getting the im-
pression that the big idea is to have the
armament race and the human race end
simultaneously.—*Boston Herald*.

Old Gentleman: "Why are you fishing,
my boy, when you ought to be in school?"

Boy: "There, now! I knew I'd for-
gotten something."—*Pathfinder*.

Little Emily, aged five, kept watching
very intently a man eating corn on the
cob at the next table in the restaurant.
Finally she looked up with wondering
eyes. "Mamma," she asked, "why is it
that no music comes out?"—*Onward*.

Elaine, three-year-old granddaughter of
Mr. and Mrs. C. G. Elsam, retired mission-
aries to India, and daughter of Mr. and
Mrs. Harold G. Elsam of Hoopeston, Illi-
nois, frequently trips over a turned-up
edge of linoleum in the kitchen doorway.

One day her mother in sympathy re-
marked, "Too bad. That old thing is
always tripping you up."

"No-o-o," flashed back Elaine, "it
trips me down."

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